THE UNITED CHURCH Observer

OLUME 15 SEPTEMBER 15, 1953 NUMBER 14

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Jnited Church Ien Confer

ondon Conference Lay ssociation was Sponsor

"Your Other Vocation," the ynote of the First National nference of United Church Men ld at Elgin House in June, was e theme of a follow-up convenon at Alma College, St. Thomas, ntario, August 22nd-23rd, held nder the sponsorship of the Lonon Conference Lay Association.

It was attended by 125 men om over 70 Churches and eight fferent Presbyteries. Outstandng leadership was given by local urchmen, by others in the Lonon Conference, and from the ational Committee of United hurch Men. These included Valter Gibson and Magistrate R. . Groom of Tillsonburg, Warwick Iarshall, Q.C., Ingersoll, Ralph C. oung, Toronto, Secretary of the Iational Committee; Howard R. Ellis, Personnel Manager of Masey-Harris Co., and Chairman of he National Conference.

Mr. Ellis was guest speaker in Central United Church on Sunday norning. Speaking about his busiess relationships, he declared: "A really successful business, whether we realize it or not, must e built on Christian principles. I hink that Christ is the greatest economist that ever lived, and nless the business of the future s based on Christ's teachings, hen it is destined to fail." The peaker then spoke convincingly n answer to the layman's question "What does my Church have a ight to expect of me?", and ended hus: "And so, in conclusion, our Church has a right to expect us, s Christian laymen, to try and ind our part and exert our trength in building Christian Character into the everyday life f the world. May God grant us he will, the understanding, and he fortitude to succeed. If you re not as close to God as you vould like to be — remember— ou are the one who has moved."

After the Saturday night banuet, Rev. Geo. Birtch of London poke, presenting: "A Primer for Churchmen." In a very stimulatng address, he declared that:

"A" is for Ananias, who laid is hand on Saul, the convert's houlder, and said "Brother Saul."

"B" is for Barnabas, who laid ot only money, but time, talent nd energy at the apostle's feet.

Photo by Ralph Young

Worship is central in Church Men's gatherings. Delegates to the United Church Men's Conference at Alma College are shown leaving Central Church, St. Thomas, after the morning service.

"C" is for Cephas (Simon Peter), the Rock Man on whom: "I will build my Church."

Prominent among the resolutions advanced for more effective spreading of the Gospel was one from a group discussing students for the ministry. It recognized the splendid opportunity that United Church Men have in challenging bright young men and women to enter full-time service as ministers of the Word and Sacraments, as doctors, nurses, teachers, agricul-

(*Continued on page 28*)

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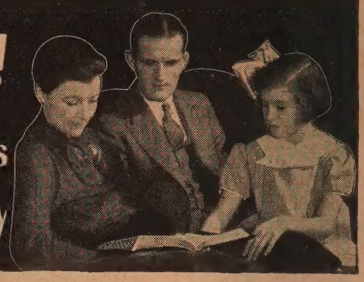

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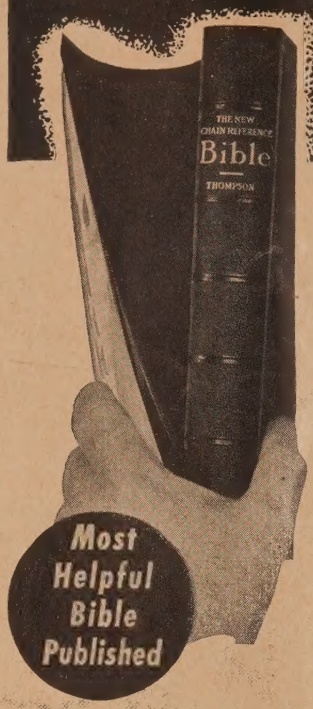

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NEXT ISSUE

United Church Caravans

The Church in Action

The Church Uses Lay Supply

1) Laymen Serve the Church Full Time

N. C. MACDONALD Associate Secretary, Home Missions

The United Church of Canada since its inception in 1925 has made a generous use of the full-time lay supply. Even in the days of the depression, when there was so-called surplus of ministers, our Church was employing at least one hundred laymen annually in the various phases of its ministry. The figure fluctuated in accord with the need from 100 to 150 or more. As of June 30th, 1953, statistics indicate that the total is 150. Of these, 29 are in our Indian work. The remaining 121 are serving on ordinary fields which otherwise would be left vacant because of the shortage of ordained ministers in our steadily growing Church. They are employed in every Conference, but always in greatest numbers in those areas that are most Home Missionary in character, such as Newfoundland, the Maritimes, Northern Ontario and the Prairies.

During the years of World War II the United Church faced the critical problem of supplying its vacant charges. Two hundred and fifty-four of its ordained ministers were in the different branches of the chaplaincy and combatant services. This meant temporary vacancies that had to be filled. To aggravate the situation further, more than 150 candidates for the ministry were in the armed services, thus reducing annually the number of graduates to replenish the ranks of the ordained ministry as they were thinned out by retirements and deaths. Important measures had to be used to cope with the crisis. The most effective was the employment of a substantial number of full-time lay supplies — especially in Indian work, on frontier charges, and in the more definitely Home Mission areas.

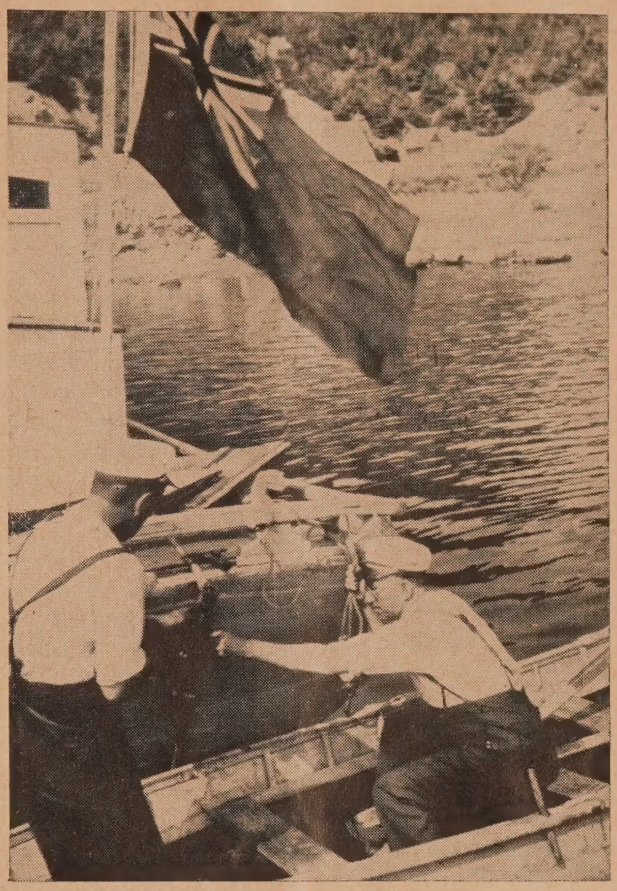
Training of Men

It was during the war period that an important new experiment was tried. If laymen were to be employed on a full-time basis in preaching the Gospel and doing pastoral work, the Church should give them some training. The Board of Home Missions initiated a three to four-day course at Albert College, Belleville, Ontario. Lectures were given in Old Testament, New Testament, and in Christian Doctrine, by Principal H. A. Kent, D.D., LL.D., and Professor S. McL. Gilmour, Ph.D., of Queen's Theological College. To these were added instruction in sermon construction, Practical Theology, Christian Education, and a general outline of our Church's life and work. These short courses were carried on for three years and proved so helpful and popular that it was decided to sponsor a more comprehensive programme.

In 1947, the Board of Home Missions initiated a Special Course for Lay Supplies—a course of two terms of three months each (June, July and August). The laymen attending were in the age group 30-55 (with a few exceptions). They were recommended by Presbyteries and the Superintendents of Home Missions. They were required to give assurance that they would render full-time service and go where the need was greatest. The Board of Finance provided an annual budget to cover the cost of the course. A change was made in the administration of this course by the 1948 General Council. Responsibility was assigned to the Board of Colleges and Secondary Schools, which had the full co-operation of the Board of Home Missions in recruiting personnel, directing and planning the curriculum.

The longer course covered a wide range of studies: Old Testament, New Testament, Christian Doctrine, Church History, Homi-

(*Continued on page* 16)



Mr. C. S. Eveleigh (left) and Dr. Ira Curtis (right) on the Lay Supply's boat at Greenspond, Nfld. Mr. Eveleigh was taking Dr. Curtis on an inspection of schools.

Photo by Ralph Young

On August 23rd at St. Thomas, Ont., the United Church Men's Conference attended the morning service at Central Church. The guest speaker, Howard R. Ellis of Toronto, is seen above (left) chatting with Conference Chairman Vern Baker, London (centre), and Ashton Lilly, Wallaceburg (right), both of whom assisted in the service.

Laymen's Groups in the Church

National Committee United Church Men

RALPH YOUNG, Secretary

The National Committee of United Church Men is a major committee of our Church and is directly responsible to the General Council. Like other Boards of the Church its chairman, Walter B. Cowan, Q.C., was elected by the General Council, as were all the men who serve as members. Conference representatives are, of course, nominated by the various Conferences of the Church. In all there are nineteen members of the committee. Of these, three are ministers.

Because we have met a large number of men who think the committee is responsible solely for the promotion of men's clubs in local congregations, we include here a detailed statement of the objects of the committee as included in the official constitution:

(a) To deepen the spiritual life of the men of the Church, to

(*Continued on page* 17)

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LAYMEN—IN THE PULPIT

Presbyterian Life, official organ of the Presbyterian Church U.S.A., recently spoke of The United Church of Canada as the fastest growing Church in the world. If this is true, it is because of her interdenominational character and her broad Christian inclusiveness. Great numbers of Christian people are tiring of denominationalism based on theological differences which have long since lost their significance.

Because of the spirit and nature of The United Church of Canada, she is called on to meet a heavy responsibility in caring for the spiritual needs of men and women in a growing, expanding population. Only at one point is the Church feeling an inadequacy to meet this challenge fully. There is a serious scarcity of fully trained ministers. There are more students studying for the ministry than at any time since Union. But ministers are needed now.

It is in the providence of God that a number of consecrated laymen have stepped in to help meet this situation. Dr. M. C. Macdonald, in an article on page 3 of this issue, places the number of such lay supplies at 150. Most of these men have had no formal theological training. But they are consecrated men, men of good will, who have served in their own local congregations. They have acquired a working knowledge of the Bible, are worthy followers of their Lord and Master, and deeply desirous of extending His Kingdom. They are doing a good job.

This is a time of emergency. We cannot afford to wait until our Colleges can provide enough fully trained graduates to meet the demand for leaders. Laymen have proved their worth. Here is a field that ought to be cultivated more diligently. There must be others who would be willing to serve the Church at least on a temporary basis. They should be recruited. Ministers should be on the lookout for such men and should not hesitate to challenge them.

There is the other side of the shield. If a layman is willing to serve the Church, the Church should give him all possible encouragement and assistance. There are several ways in which this can be done. In the first place there is no reason why a practice once so successful in the former Methodist Church could not be revived. One or two books could be set as desired reading and an examination set on them annually. Two or three other good books might very well be provided each year free of cost. We assist with transportation. Why not with information and inspiration?

Then, too, the School for Lay Ministers, which was carried on so successfully within the United Church for a few years should be set up again and continued regularly. Lay schools, correspondence courses and reading courses might well become an integral part of the Church's educational programme. This ought not to be too difficult for a Church which has shown such initiative in other areas.

LAYMEN—IN THE PEW

One of the most significant movements within the United Church in recent years has been the rapid, almost phenomenal, growth of men's organizations within the Church. Without any suggestion or prompting from Headquarters, and sometimes without too much encouragement, groups of A.O.T.S. and United Church Men have sprung up in local congregations all across the Church. They are seeking through the inspiration of organized fellowship to practise the religion of Jesus Christ and His Church. Scores of projects have been undertaken by these groups designed to serve others in the name of Christ.

The avenues to service are unlimited. We have written in another editorial of the excellent work done by lay supplies. This might point another area in which the A.O.T.S. and United Church Men could help in the present crisis due to shortage of ministers. Why could not one Church Club assume responsibility for the total care of a vacant charge? Pastoral calls could be made by one committee, preaching could be undertaken by another; still another could meet with the local Board and offer guidance and help in planning the Church's work and in the conduct of business. This is not a new idea. It has been done here and there by individuals working alone. But if in co-operation with Presbytery committees, fields were made the responsibility of definite men's groups, such service would go a long way towards meeting the present need. Such service, too, would bring happiness and joy to those undertaking it.

FOR AN AGE OF DOUBT

By far the largest percentage of the readers of this paper have had no technical training in the field of theology. For that reason we rarely touch on the subject. We prefer to leave this to the professors an those who write for a specialized group. Bu something has been happening in the realn of theology in recent years concerning whic every Church member should be aware eve if only in an amateurish way. It has bee influenced by a new literary and cultura reactionary movement.

In Europe, a new system of thought, new interpretation of man and his place i the Universe has arisen in recent years. I is taught in the Universities and has becom very popular with students. It is being give some attention, too, on this side of th Atlantic. The origin of the ideas goes bac to a Swedish thinker and a German phil osopher, both of whom had very unhapp personal experiences. Few people until ver recent years ever heard of Kierkegaard, th Swede. Most of us knew about the Germa Nietzsche, for it was he who propounde the idea of a superman which prepared th German mind for Hitler. What was taug in the German Universities of one generatio became practical politics in the next. Tha is the way it works. That is why we shoul be alert to what is being taught in othe European institutions now.

The new school known as Existentialis emphasizes the individual's own ethic reality as the only reality. There is n absolute authority of right and wrong. I expresses great anguish over the individual possibilities and his inability to attain then Already playwrights and novelists are pu ting these ideas in popular form where the no doubt will exercise a wide influence. Th hero usually is his own god, full of pos sibilities which he cannot achieve because h is tied up with the whole world, which h regards with disgust and "nausea."

At its best this is nothing more or les than humanism; at its worst it is nihilisn God is ruled out, though there are som existentialists who try to make a unio between God and the individual. But it not the God of Christianity. It is not th God revealed in Jesus Christ, because Go for them has given no revelation of Himsel

This is a philosophy of despair, a philo ophy of crisis, a philosophy for an age disillusionment and frustration.

Against all this, the Christian must s his face. Our great need is a deepened fait in God who revealed himself in Jesus Chris who offers pardon for the sinner, redemptio for the penitent, and hope of a new heave and a new earth wherein dwelleth righteou ness. A day of disillusionment and confusio demands of all believers more of the spir of Job, "Though he slay me, yet will I tru in him," and not so much of the spirit those "who couldn't care less."

Note: In this issue we have given maj emphasis to the work of the laymen in th Church. In future issues the work of th women will be presented.

Laymen Indispensable in Indian Work

Need More Workers

I. BEST Manitoba Conference

urely there have been no more hful servants of the Church n that group of laymen, both te and native, who over the rs have given devoted and rificial service on our Indian sion Fields in Northern Mani- a. It is a privilege to have the portunity to pay a tribute to ir work. The Church indeed, uld be in a bad way without ir help, which has been, and tinues to be given in these lated and lonely places, often idst most discouraging con- ions.

When Rev. James Evans went Norway House as the first me Missionary of the Method- Church, he soon realized that ong many needs two were of most importance. Scriptures and mns must be provided in the tive language. Native leaders ust be found to help him spread e gospel. How he created a ritten language, the Cree Syll- bic, and printed with a type, ink nd press he made himself, por- ons of the Scriptures, or as the ndians say, "made Birch Bark alk," is one of the most thrilling tories that have come out of the orth.

Then he trained "leaders" to o among the people to conduct ervices, teach the Scriptures, and erform many of the tasks now ssociated with the work of elders. oday, more than a century later, he "leaders" continue this work. On every Indian Mission Field in his Conference there are men rained and prepared to conduct vorship, lead prayer meetings, nd visit the people. In recent ears, during vacancies, and when o missionary was available, the eaders conducted the services vith credit to themselves and atisfaction to the people. During n eight month vacancy at Nelson Iouse last year, two services were eld every Sunday, conducted by group of leaders who took the ervices in turn. And rarely is a ervice held in which one or more f the native leaders do not take art. Some of these leaders are iving full-time service, like Adam idler of Sandy Lake, who, though etired still works on, and Abram Ieekis of Deer Lake. Until last ear these were the only full-time issionaries ever to serve these ands. Wm. Towers, a native of Norway House, recently organized he congregation and built a Church and Mission House at Red ucker. And now Bobby Chubb is n charge at Sandy Lake, where, n addition to ministering to his eople, he is building his own Iission House. These are a few f the men I know and whose ork I honour.

According to some standards, hey may lack education and raining, but they are sincere Christians, conscientious, and devoted. They have gifts of leadership and are respected by their fellows.

Other Lay Leaders

During recent years it has been necessary to turn more and more to lay workers (not Indian) to man our fields. On the thirteen charges that make up the Norway House Presbytery, the Church has only two ordained United Church ministers, and one ordained minister of another denomination. There should be at least eight. The other fields are served by lay workers. A few of them, like Bernard King at Cross Lake, and Sidney Wilde at Koostatak, have attended the United Church School for Lay Workers, and a few of them have gone to Bible Colleges. But in spite of their lack of training, which is a serious handicap, they have given themselves in utter devotion to the responsibility laid upon them. They have won the confidence of their people by their character, kindness, their help in many ways, and their faithfulness to duty. Because of their isolation, the Executive of the General Council each year grants special permits to conduct the sacraments, and the government grants permits to solemnize marriage. These services are sought after and greatly appreciated by the native people. As a matter of fact, our Church could not continue its ministry among the Indians without these laymen. To them and their wives the Church is greatly indebted.

Because of the scarcity of ministers it may be necessary in the future to employ more laymen for this work.

At present we could place five men in the Norway House Presbytery. Is there anyone who reads these paragraphs willing to go?

Laymen Control Church Destiny

From World Council to Front Line

The first Assembly of The World Council of Churches in Amsterdam in 1948 focussed attention on the fact that laymen comprise more than 99 per cent. of the membership of the Church, and that, consequently, the destiny of the Church in these days of unparalleled opportunity is in a very large measure in the hands of the laity, in co-operation with the Clergy.

Recognizing the fact that individual Christians have a matchless opportunity for evangelism through their daily work, the World Council urged that Regional Lay Conferences on The Christian and His Daily Work be held. Such conferences have been held at Bad Boll, Germany, for Europe; Buffalo, New York, for the Churches of the United States and Canada; and at London, Ont., for more than 100 representatives of nine denominations and three Christian Associations in Canada.

In the Local Church

Believing that the front line of action for the United Church is the local congregation, the National Committee of United Church Men is attempting to set conditions whereby more and more men, both individually and in groups, will understand what is the bearing of the Christian faith on their daily lives in industry, in the professions, in business, on the farm, or wherever they may be.

To help carry this idea into the front line, variations of the Theme **The Christian and His Daily Work** have been prominent in Conferences of United Church Men held at Elgin House, Berwick, St. Thomas, Hamilton; and it will be emphasized in other Regional Conferences to be held at Sparrow Lake, Morrisburg, Winnipeg, and New Westminster.

These events and others in growing numbers are in harmony with an awakening that is evident among the laymen of the Church throughout the world. They are eager to be **Members** in the true sense. They look to the ordained minister for leadership, being reminded by St. Paul in Ephesians 4: 11, 12, "that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for the building up of the body of Christ." Since "saint" means "member," the lay members look to the pastors and teachers to help them become better equipped for the work of their daily ministry at home, at work, and in political, social, and cultural activities.

Representatives of the 158 member Churches from forty-three countries will meet in Evanston, Illinois, U.S.A., in August, 1954, as members of The Second Assembly of the World Council of Churches. One of the major subjects for consideration will be **The Laity—The Christian in His Vocation.**

There, information, reports of the existing situation and new insights brought together from all over the world will be considered and refined, and subsequently shared with Christians all over the world.

Rev. Gordon K. Stewart was inducted in his first charge following ordination, at an impressive service in St. Andrew's United Church, Bristol, Quebec, Ottawa Presbytery. Rev. Hugh M. Rae, D.D., of First United Church, Ottawa, conducted the service, with Rev. H. G. Lester, Shawville, preaching the sermon, and Rev. A. F. Fokes, D.D., of Shawville, addressing minister and people.

The Privacy of Personality

Dear Sir: Have you ever wondered whether the Communists could "brain-wash" you if they really set about it? The cold war has seen a lot of new weapons, from Stockholm Declarations and jellied gasoline to Iron Curtains and radio jamming. "Brain-washing" is one of the most terrible of all, because its aim is not to imprison or destroy a body, but to capture a man's soul.

The method is not difficult. You just drive a man back to his basic convictions, weaken them by continued argument and by psychological tensions, and pretty soon he will crack.

What surprises me is why people are so shocked that it really works. Have such people no understanding of what "sin" means? Our own private convictions are really not so solidly and eternally based that they can't be "brain-washed" into a new shape. It is just our pride that makes us think our convictions are unshakeable. Jesus disinguished between those who could destroy the body and those who could destroy the soul. He wasn't whistling "Dixie": the distinction is real, terribly real.

Brain-washing doesn't destroy the body. In fact the Chinese communists do it to each other, in their self-criticism meetings. On these occasions, Communists are led to uncover their unconscious feelings and to confess their failings and shortcomings. This kind of purgative of the soul has become part and parcel of Communist technique. The disturbing thing to the Christian conscience is the similarity of this to some of the activities of certain Christian sects.

The other disturbing thing to me is the appearance of something very like "brain-washing" in America. I find something subhuman about the procession of ex-fellow-travellers and ex-communists baring their souls before Congressional committees, and leaving in tearful gratitude, purged of their past sins. Whittaker Chambers even displayed his soul, naked and bare, to be purged in his recent autobiography. Even the text of the suicide letter he once wrote had to be revealed for public purgation.

The psychological release which he and, more recently, Artie Shaw experienced is identical with that felt by the Communist professor baring his soul to his colleagues. And the satisfaction with this display of spiritual nakedness is the same, east and west, too. It is the satisfaction of those who fear the privacy of personality, and are only reassured when the last shreds of personal privacy have been torn away.

When, oh when, will we look at the words we mouth so glibly, "the sacredness of human personality," and realize what they really imply?

Polycarp.

LAYMEN and the CHURCH COURTS

Careful Choice of Representatives Essential

L. H. CRAGG, Hamilton, Ont.

One of the principles that all Protestants believe in is the priesthood of all believers. This means, among other things, that we **all**—laymen and ministers—belong to the Church, we are **all** called to share in its work and witness, we **all** have a voice in its government. This belief is so basic in our United Church that it is reflected in all our thinking and doing, in our forms of worship, in our constitution, in the ways we organize for and carry on the Church's tasks at home and abroad. Our laymen are entrusted with a voice in the great decisions and enterprises of the Church: the choosing, training, calling, and ordaining of ministers; the seeking, admitting, and nurturing of members, the arranging and conducting of services of public worship, the sharing of the Good News through missionary work, social services, and education, and the planning, financing and maintaining of the necessary institutions and properties. Clearly it is essential for the well-being of the Church that we laymen prove worthy of this trust.

Courts in the Local Church

In a democratic Church like this, decisions are made not by individuals, but by groups of men and women—the governing bodies or Courts of the Church. To most members the most familiar of these are those of the pastoral charge: the "Congregational meeting," the Official Board, the Session, the Committee of Stewards, and the Board of Trustees. Each has its own constitution and functions as set forth in **The Manual.** All these bodies are important and necessary, and they all consist almost entirely of laymen. To a very large extent the strength of the congregation depends on what gifts these laymen bring to their tasks, how conscientiously they perform them, and how well they keep themselves informed on the affairs both of their own congregation and of the larger Church.

The Larger Courts

Less familiar are the Courts beyond the Pastoral Charge: the Presbytery, the Conference, and the General Council. There isn't space here to explain how these are constituted, except to emphasize that in each the voting power of the lay members is exactly equal to that of the ministerial members (or would be if they were all present and all voted!). And certainly there isn't space even to outline the duties and powers of these three Courts. (Again **The Manual** should be consulted.) Suffice it to say that they are many and considerable. And the United Church cannot properly or effectively do its share of the task assigned by Christ to His Church unless these duties are performed conscientiously and these powers used responsibly.

Laymen Play Dual Role

It cannot be emphasized too much that active intelligent participation by laymen in the work of Presbytery, Conference, and General Council is essential to their proper functioning. The ministers, no matter how able or how hard-working, cannot take the place of absent, inert, or incompetent laymen. For the layman has two roles to play. In the first place, he is a spokesman for his congregation in Presbytery and Conference, for the lay point of view (which cannot help but differ from that of men and women who devote all their time to Church work) in all three Courts. And in the second place, he contributes his own unique talents, training, and experience. When the Courts and their committees are operating as they should, they put to good use all the special knowledge and abilities available: of the lawyer, the teacher, the homemaker, the financier, the doctor, the social worker, the business man (which includes the modern farmer), the industrial worker, the public relations expert, the personnel manager, the real estate agent. They never can have too many men of experience, of judgment, of tact, of good will, who, though they are in the world as only laymen can be, are Christian men, and therefore not of the world.

Carefully Chosen Representation

This being so, every Official Board should take great pains in choosing a representative to Presbytery.

(*Continued on page* 26)

Mr. Stuart Armour, Economic Adviser to the Steel Company's President, read the scriptures at the Industrial Service, Melrose Church, Hamilton. He is People's Warden at Christ Church, Cathedral.

Laymen Take Part in Service

A special service was held in Melrose Church, Hamilton, Ont., to observe Industrial Sunday. It received the full co-operation of Local 1005, United Steel Workers of America, and the management of the Steel Company of Canada, both groups participating in its planning. The Stelco Male Chorus conducted by Roderick Shepherd replaced the Melrose Choir for the occasion. The scripture lessons were read by Stuart Armour, Economic Adviser to the Steel Company's President and People's Warden of Christ Church Cathedral, and Reginald Gardiner, the President of Local 1005 and a member of the United Church's Board of Evangelism and Social Service. Four union officials and four representatives of management acted as ushers. The service was conducted by Rev. John Mutch, D.D., minister of Melrose, and Rev. Aubrey Jones, Melrose assistant, preached the sermon.

Melrose's invitation to both groups to share in the experiment was received with enthusiasm. Management and labour promoted the service through their respective bulletins; radio publicity consisted of nightly flashes and an interview with Rev. Aubrey Jones on the company's programme, "Hamilton Album"; special newspaper publicity was provided by Stelco; and the firm's advertising department designed posters for all company bulletin boards, as well as a special calendar for the service. It is the hope of the Steel Company, Local 1005 and Melrose that next year more Hamilton Churches and industries will adopt the idea.

Mr. Reginald Gardiner, President of Local 1005, also read the Lesson at the Industrial Service. He was a leader at both the London Lay Conference on Vocations and the National Conference at Elgin House.

Laymen on Active Service in the Church

The Stewards

HAROLD M. SMITH, Toronto, Ont. (Member of Board of Finance)

A small army of laymen, some 45,450 strong, serves the congregations of the United Church as Stewards or Managers. On their faithful shoulders rest the responsibilities of property maintenance, and of raising and administering the funds which enable the local Church to carry on its work in its own community.

These responsibilities make heavy demands on the time and energy of the men who accept them, and the Church owes a great debt of gratitude to those whose care and labours thus make possible the functioning of our Churches. Their leadership is an important factor in the congregational life, and the quality of this leadership largely determines the extent of the influence of their Church in the life of its own community.

To a large extent the morale of the congregation is in their hands. The Church is a spiritual organization, but it is at work in the world of practical human affairs and it therefore incurs practical human expenses, for which money is required. The methods used for raising this money exert a profound influence on the spirits of the people. When properly handled, a financial effort can be a stimulating experience for the congregation, building up its vitality so that it can make a real impact on the life within it and around it. More and more, Committees of Stewards are making a positive approach to their financial problems and using them as occasions for strengthening the morale of their membership.

Some of the most effective work being done in our Church by the Committees of Stewards is the result of this conception of the possibilities of their office. They have dropped the negative attitude of "holding the line on expenses," and have risen to the positive, aggressive attitude that the Church has a job to do, and it had better be doing it, and if it requires more money, then the money must be found.

The results of this policy have been what should have been expected. The Church wins a dividend of respect from quarters formerly indifferent or even antagonistic; its people are proud of

(*Continued on page* 18)

raining of Lay Supply

AS ANDREWS, Pine Hill Divinity Hall, Halifax, N.S.

mong movements in the modern urch none is more gratifying or mising than the resurgence of erest on the part of laymen. s increasing sense, among the y, of the place and the significe of the Church in the life of world, and this new enthusm, not simply for its financial ll-being, but also for the ritual life which the Church urishes, may well be the beging of a revival of religion in r time.

We are not suggesting that this vement has reached anything e far-reaching proportions. membering, however, that great iritual advances of the past have en had their beginnings in the mmitment and devotion of small oups of people, we believe that e present stirring among our lay ethren may be prophetic of eat things to come. Certainly, hatever encouragement and guidce can be given to it by the hurch itself should be extended gerly, and no stone left unturned direct the movement into those hannels of service where its piritual impact may be most irectly felt.

Lay Schools

Already the United Church has rawn upon the potential leaderhip of its body of laymen. Shortge of ministers has dictated the se of many lay supplies in various onferences of the Church. These nen have not been left without nstruction. Schools have been eld, principally in Toronto, where ourses have been given in Theolgy, Biblical subjects, Church History, Homiletics, Practical Theology, and Christian Educaion. Opportunities have been provided for attendance upon lectures n special fields of social study, as well as in the various fields of work, both at home and abroad, in which the Church is engaged.

Experience has shown that the value of these schools to the individual layman depends largely upon his religious and educational background. Instruction in theological and Biblical subjects is appropriated according to the capacity to receive, and this capacity has varied greatly. Some men, of high school standing, who are still comparatively young, have been able to go forward to the short course for the ministry. So far the number capable of doing this has been small. The greater number who have passed through the laymen's school would agree that, while the course has been exceedingly valuable and has enabled them to serve more efficiently and effectively, it has made clear to them the value of an educated ministry which, for reasons of age or educational preparation, was beyond their attainment.

The schools, however, have proven this, that while few of the men who come to them aspire, or should aspire, to the ordained ministry, they do fill a necessary place in the life of those who are giving full-time service to the Church. The Church has recognized here its duty to help those who are endeavouring to maintain the Christian witness in areas which otherwise might be left vacant altogether.

While many of the men so trained as lay supplies are doing excellent work, we must not acquiesce in the view that a lay supply ministry is to be perpetuated. We must continue to challenge more and more young people to dedicate themselves to full-time service. Nevertheless, so long as we are employing a considerable group of laymen to man fields, so long must we, both for their own sakes and the sake of the people whom they serve, continue to have an interest in the level of their attainments.

Rev. H. Maxwell Dawe, D.D., Supt. of Missions and Field Secretary of Christian Education (third from right, front row) is shown with Lay Supplies serving the area, in St. John's for study and conference.

In Newfoundland

This applies particularly to the Newfoundland Conference where, at the present time, an unusually large number of lay supplies are serving because of the acute shortage of ordained ministers. Many fields there, which had been accustomed for decades to an ordained ministry, are now manned by devoted laymen. Two years ago a school of one month's duration was held in St. John's to which laymen came who had not attended the school in Toronto. There they were taught, in somewhat elementary fashion, Christian Theology, Bible study, and various practical subjects. Manifestly a very limited amount of work could be done in one month. The response of the men, however, was excellent, and an emphatic affirmation of the worth of the venture was expressed. The men felt that they could go back to their charges with some new insights, at least, into the nature of their work, and with some concrete suggestions as to how they might the more fruitfully use their time and talents in the service of Christ.

Such attempts at lay-leadership training have been limited by the very necessities of our situation in the Church. It would hardly be fair to say that a complete cross-section of our laity has been sampled, since only those who could give full-time service were admitted to the schools held. Thus our lay supplies do not represent fully our lay leadership potential. These efforts, however, do point to the fact that, in The United Church of Canada, we have tremendous possibilities opened out to us in that body of men who sit in our pews Sunday after Sunday, large numbers of whom are trained in some special field, and yet who have not been introduced to even the elementary notions of how they might use their abilities in the service of the Church. Many of them, many more in fact than we often suppose, are ready to be so introduced if the time and place could be found.

Today we are beginning to wake up to the latent power which the Church possesses in her laymen. Men's conferences have been initiated where activities, not unlike a school, have been carried on. More of them should be encouraged, where men for even short periods of time can be shown something of the rich spiritual heritage of the past; where some of the classic passages of the Bible can be read and studied; where the impact of the world upon the Church and the Church upon the world can be seen in the light of current events and problems; where the great Christian convictions can be reaffirmed; and (perhaps most important of all) where men may worship together and have a common fellowship, and come to know why worship and fellowship are inseparable. To mobilize our man power resources for Christ and His Kingdom this sort of basic training is essential. We cannot hope to see a revitalizing of religion without it.

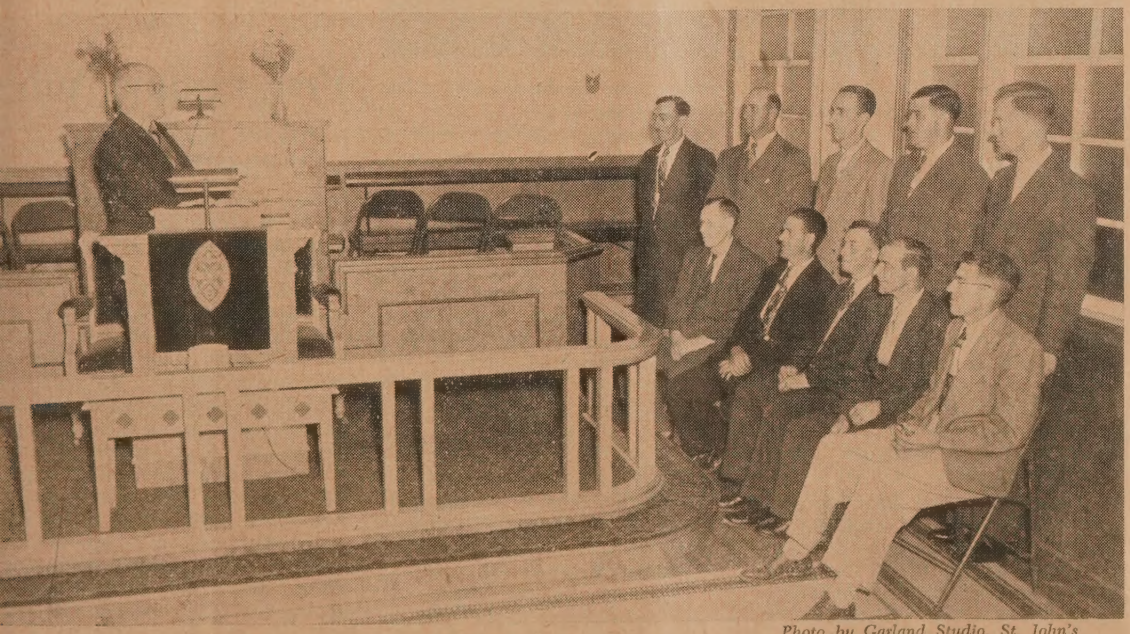


Photo by Garland Studio, St. John's

Mr. J. G. Barnes, Lay Supply, St. Paul's Church, St. John's, Nfld., is shown in his pulpit addressing a group of laymen. With one exception they make up the Committee of Stewards.

YOUNG ADULTS

Young Adults at Five Oaks

Married couples and single young adults, representatives from large city Churches and smaller rural congregations, all had their part in the National Young Adult Conference, which met in early August at the new Christian Workers' Centre, Five Oaks, Ont.

It was a week of thrilling encounters. There were encounters with new friends, new ideas, new appreciations of the role of young adults in the Church's life and ministry, and new encounters with God as He is revealed in Jesus Christ, and through the witness of His Spirit.

Rev. Leonard Griffith, Chalmers Church, Ottawa, set deep foundations for all of the day's activities in his morning presentations—"A Man Must Believe." "We must go beyond devotion and even conduct and be willing to satisfy ourselves that Christianity does mean some things and not others. A man must believe in the reality of the living God, in the worth and dignity of man himself, in the Christian explanation of his own sin and redemption, in life everlasting. Christian experience must rest upon the understanding and the acceptance of these four truths." On this premise the cardinal points of the faith were presented in such a clear and challenging way that none could be unmoved.

Ray Mark, of Montreal, Chairman of the National Young Adult Committee, skilfully guided the programme of the Conference. During the first part of the week, special attention was given to the programme and organization of Couples' Clubs and various forms of Young Adult groups in the local Church. Many stimulating reports were made of effective projects and activities that have been carried through to enrich the personal lives of group members, strengthen the life of congregations, and serve the communities where the young adults have accepted their responsibility for Christian leadership. Ways and means were discussed for more effective sharing of successful programme experiences. Plans were made for Presbytery or area rallies of young adult leaders in every part of the Church. Pamphlets and articles in **The Observer** during this winter will make available many of the excellent ideas which came to light in the Conference.

Emphasis For 1953-54

Each year one field of concern will receive major emphasis in the National Programme materials. In 1953-54, every Couples' Club and Young Adult Group will be urged to give particular attention to study and action in some field of Christian Citizenship. The Guide and Packet of programme materials recently issued by the Committee on Co-ordination of Adult Work in the United Church offers a rich body of tested ideas in 22 spheres of action. One or more of these are bound to be of immediate concern in every community. Whether it be by Ministering to the Needy, Striving for Right Relations, or Waging War on the Evils that Threaten Character, young adults are called to work with others in the Church and community as responsible Christian citizens.

The men attending the Conference gave several afternoons of voluntary labour laying linoleum flooring in the new House of the Interpreter at Five Oaks. In this, as well as in the recreational hours, the fine singing at the mealtime, and in the informal conversations that went on between the scheduled sessions (and long after taps at night), the fellowship among the 41 delegates assembled from Atlantic to Pacific, grew to a high pitch. The climax of this fellowship was experienced in the Sacrament of Holy Communion at the closing session on Saturday morning. Rev. Beverly Oaten, the Director of Five Oaks, was assisted by Rev. Leonard Griffith and Rev. Frank Fidler, and by Elders Ray Mark and Bert Wood in conducting the simple, moving experience of Communion. Those who go back to their various Churches and Conference areas will have many helpful things to report, but the deepest experiences of this National Conference can only be conveyed by sharing widely the sense of consecrated fellowship which was experienced at Five Oaks.

Swimming time for the children at the Family Camp of the Couples' Club, Manor Road Church, Toronto, Ontario.

The Story of a Failure

Once upon a time, and that time was only 2 or 3 years ago, there was a thriving Married Couples' group in Anonymous United Church in the Ontario town of ..... Oh! Oh! We almost told you something we shouldn't. For while this is a true story, it is after all the story of a failure, and you know how people are about having their names linked up with failure.

We called it the Two by Two Club, not because it came out of the ark, for we were quite modern. In fact the Club was only born in 1948. And then something happened, and attendance dropped from 15% or 20% of the whole congregation to a mere handful.

Have you already guessed that we were too much interested in the social aspect of the club's activities? Well you're wrong. We knew all about that criticism of Couples' Clubs and we were not going to fall into that pit. We knew about the club up north that was purely a bridge club. It fell sick and died. And we knew about the club down south that was only a bowling club. The grass grows over its grave, too.

(*Continued on page* 22)

Send material for Young Adult Page to Mr. and Mrs. K. F. Heddon, 22 Golf Club Road, Toronto, Ontario.

Couples' Club Family Camp

"Which is the road for Camp Kneale?" we asked in Bolton, Ont., and in a few minutes our first Manor Road Family Camping Experience had begun.

Some 57 children and parents could be heard calling happily to one another as they shared the tasks of unpacking and making beds, and the joys of exploring along beckoning trails to find the cooling waters of the swimming hole, to find the bird they heard sing, to find the tadpoles, the toads and the frogs that proved so fascinating to the little ones. Yes, the experience of Christian community living had begun..

Our well-balanced programme of worship, study, film strips on Christian Family Life, and recreation, was guided by Ivan and Vera Widdifield, and was accompanied by excellent food, capably supervised by Mrs. Treleaven and Mrs. Morrison, by good fellowship and fine weather. What more could a family camp need?

During parents' discussion time the children were placed in age groups, with specialized projects under the leadership of Mrs. A. Kewley and Miss H. Sibbald, Miss M. Sharp, and Mr. J. Ferguson.

From the moment of arrival, to the time of leaving, participation was the keynote as families took part in sing songs and campfire skits, in marshmallow roasts and square dancing, in games and contests, in swimming, in meal preparation, in nature hikes and discussion groups; took part, too, in the leadership of worship services which helped us to feel the nearness and the care of God, and which through our minister, Rev. R. F. Hicks, challenged us to "Go up higher."

The families of Manor Road Couples' Club are already asking for plans for another camp next year.

Programme Notes

A THEME (for October) **"Thanksgiving"**

For Canadians, thanksgiving for good crops, for our prosperity and security, can all too easily degenerate into the attitude of the Pharisee in Luke 18: 10. Sanctified thanksgiving begins with the humble confession that we cannot possibly deserve all our benefits. It makes us ask how we can share the goods and opportunity God has entrusted to us with the other two-thirds of the world who are starving, with the million and a half refugees who are without a homeland, and with the multitudes of other people who are our neighbours in need. What can your Church do? How can your group awaken concern and plan effective action through your Church?

(*Continued on page* 22)

houghts f God

et us turn our thoughts to . Let us think of Him over work; let us meditate His ıscendence.

et us think of Him in our k; let us think of His imman-e.

et us meditate upon the ıre of God, as He hath revealed ıself at sundry times and in ers manners.

HE GOD OF BEGINNINGS. To whom ı will you liken God? Or what ness will you compare unto ı? Have you not known? Have not heard? Has it not been you from the beginning? e you not understood from foundations of the earth? It fe that sitteth on the circle of earth . . . that stretcheth out heavens as a curtain, and adeth them out as a tent to ll in. . . . To whom then will iken me, or shall I be equal? up your eyes on high, and old who hath created these ıgs, that bringeth out their t by number: He calleth them by name by the greatness of might, for that He is strong ower.

HE GOD OF POWER. Hast thou heard, that the everlasting , the Lord, the Creator of the s of the earth, fainted not, her is weary? There is no ching for his understanding.

HE GOD WHO GIVES POWER. He th power to the faint; and to n that have no might he easeth strength. Even the ths shall faint and be weary, the young men shall utterly : but they that wait upon the d shall renew their strength, y shall mount up with wings as les; they shall run, and not be ıry; and they shall walk, and faint.

° ° ° ° °

et us meditate upon the nature God in the fullness of His elation.

THE GOD OF OUR LORD JESUS CHRIST. God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that Light is come into the world, and men loved darkness rather than Light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

THE GOD WHO IS SPIRIT. Hear the vibrant words of our Lord Jesus Christ: I have yet many things to say unto you, but ye cannot bear them now. How be it, when He the Spirit of Truth, is come He will guide you into all Truth.

° ° ° ° °

Thus in a covenant and a promise are we led through thoughts of God to the gifts of God usward, and by apprehension of the transcendence and immanence of God do we find our justification and our commission:

Therefore, seeing we have this ministry, as we have received mercy, we faint not; but having renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the Light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ.

Prayer

O GOD, our Ever-living Refuge, with grateful hearts we lay at thy feet the folded hours when thou knowest us, but we know not thee; and with joy receive from thy hand once more our open ask and conscious communion with thy life and thought. Day by day iken us more to the spirits of the departed wise and good; and fit us n our generation to carry on their work below, till we are ready for nore perfect union with them above. And if ever we faint under any ıppointed cross and say, "It is too hard to bear," may we look to the teps of the Man of Sorrows toiling on to Calvary, and pass freely into hy hand, and become one with him and thee. Dedicate us to the oyful service of thy will; and own us as thy children in time and in eternity.

O Thou Eternal, in whose appointment our life standeth, thou ıast committed our work to us, and we would commit our cares to thee. May we feel that we are not our own, and that thou wilt heed our wants, while we are intent upon thy will. More and more fill us with that pity for other's troubles which comes from forgetfulness of our own; with he charity of them that know their own unworthiness; and the glad hope of the children of eternity. And unto thee, the Beginning and he End, Lord of the living, Refuge of the dying, be thanks and praise for ever. Amen.—James Martineau.

DEVOTIONS

"The Omnipresent," a painting by Arild Rosenkranz.

Self-Portrait

In "The Biglow Papers" James Russell Lowell has one of his characters reflect, "Men generally are more desirous of being improved in their portraits than in their characters. We shall probably find very unflattering likenesses of ourselves in the Recording Angel's gallery."

The advice of the poet Goethe was, "hear at least one little song every day, read a good poem, see a first-rate painting," to which he added wryly, "and if possible speak a few sensible words!"

Such thoughts assuredly speak to the Christian conscience, entertaining as it does a hallowed view of time and eternity. The hours become a heritage to be entered into worthily.

God So Loves, God So Gives

We have now more ground than ever before for conceiving God as transcendent; that is, as above and beyond any revelation of himself, and as more than any finite experience can apprehend. But at the same time, our experience and our ever-growing knowledge of the outer and inner Universe confirm our faith that God is also immanent, a real Presence, a spiritual Reality, immediately to be felt and known, a vital, life-giving environment of the soul. He is a Being who can pour his life and energy into human souls, even as the sun can flood the world with light and resident forces, or as the sea can send its refreshing tides into all the bays and inlets of the coast, or as the atmosphere can pour its life-giving supplies into the fountains of the blood in the meeting-place of the lungs; or better still as the mother fuses her spirit into the spirit of her responsive child, and lays her mind on him until he believes in her belief.—Rufus Jones.

God Sees the Pattern

A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other side is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colours were as needful to beauty as the bright and high colours.—Henry Ward Beecher.

Be Still and Know

"And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour." Revelation 8: 1.

Commenting on that verse, J. H. Snowden says, "If silence has its uses in the heavenly life, it must have its uses in the earthly life, for earth approaches perfection only as it approaches heaven."

The thoughts of preacher and scripture seem to be gathered up in these lines of the poet Longfellow:

Let us, then, labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence, where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits
That we may do His will, and do that only.

Peter Gordon White

THE CHURCH'S FIELD OF SERVICE IS AN EXTENSIVE ONE

A Report on Finance

V. T. MOONEY, Treasurer

Comparatively few people in our great United Church have had opportunity to know just how extensive is the field of service in which our Church is engaged. Beyond the invaluable service which congregations render to their communities is the vast and diverse work which is supported mainly through the Missionary and Maintenance Fund, and which is ordinarily termed "the work of the Church as a whole."

The Ministry

For example, there is the financial assistance given to some 1,200 newer and weaker Pastoral Charges across this still sparsely settled Canada of ours, in order that they may have a regular ministry, and the support of more than 200 student missionaries who minister through the summer months to some 800 additional communities which have no other special leadership. There are 55 missions for Indians. There is the shepherding of the steady stream of immigrants who are pouring into Canada; the maintaining of hospitals in pioneer areas, a varied ministry to isolated families and groups on our coasts by means of our mission boats, radio ministries at strategic points across Canada, residential schools for children of isolated families, and day schools for Indian children on nearly 50 reservations. There is the financial assistance given to new communities in the building of Churches and manses. There is the preaching of the Gospel in 19 different languages, and the publishing of religious periodicals in five languages in an endeavour to minister effectively to new Canadians.

There is the planning and preparation of lesson and programme materials, and the training of leaders to ensure the Christian education of three-quarters of a million of our children and youth. There is planning and leadership for summer camps and vacation schools, rallies and training centres.

There is the planning and conducting of evangelistic missions in many areas of Canada each year, and a host of social services, such as fresh air camps, children's homes, redemptive homes, homes for senior citizens, and services to prisoners. There is the providing of pensions for nearly 2,000 veteran ministers and missionaries, or their widows and dependents. There is the financial assistance given in our colleges for the Christian training of students and, in particular, for the educating of volunteers for the ministry and other forms of missionary service and of deaconesses and other lay workers.

Overseas Staffs

There is the support of a little army of missionaries overseas (ministers, teachers, doctors, nurses, evangelistic workers) and the institutions through which they work in our five great fields: Angola in Africa, Central India, South Korea, Japan and Trinidad. There is financial assistance, also, for the young Churches of those lands, helping them to evangelize their own people, to train leaders, and to learn the ways of economic independence and physical health. There is our extensive programme of relief work among the needy and destitute people of Korea and India, and among the war refugees in Europe.

Even an incomplete summary, such as this, stimulates a keener realization of the vastness of the field of Christian service in which The United Church of Canada is engaged. Naturally it requires a very large annual budget to maintain it, and no little amount of administrative work to direct and finance it.

The new **Year Book**, recently off the press, gives a complete statement of the "Accounts of the Treasurer." As only one copy goes to each Pastoral Charge, readers of **The Observer** may be interested in a brief summary. ⟶

The 1952 receipts from all sources for all departments (other than Pensions) were $4,017,936 inclusive of $105,106 transferred to current funds from reserves. Of the total, the Missionary and Maintenance Fund provided the sum of $3,495,055. For 12 consecutive years, givings through the Missionary and Maintenance Fund has been increased. The minimum amount required for this year, 1953, is $3,850,000.

Separate accounts are kept for the Pension Fund. In addition to its share of the Missionary and Maintenance Fund, it had an income in 1952 of $1,090,884, mostly from interest on capital and from assessments paid by ministers and congregations. It paid out to beneficiaries during the year $1,146,587, though the average pension was only $734.

The Trust, Reserve and Special Funds, of which there are a great many, were augmented during the year 1952 by $165,226 received from bequests, and by $58,783 Annuity Gifts. In addition, Pension Fund received $20,(from bequests, and by $58,783 Annuity Gifts. It is gratifying learn that an increasing num of life-long supporters of Church are making bequests the continued support of its wo These come from many sm estates, as well as from large or and the amounts vary from $1 to many thousands of dollars.

Contributors to the funds the United Church are invest in Christ-centred services, chi Canadian, but world-wide, too. is doubtful if there is any ot way by which one can make effective a contribution to good of mankind and toward peace of the world.

Where the Money Goes

The 1952 current funds were distributed as follows:

Home Missions Fund	$ 978,935.13
Indian Work re residential schools, hospitals, etc.	218,532.94
Overseas Missions Fund	594,673.68
Board of Colleges and Secondary Schools	160,113.98
Christian Education Fund	103,184.76
Evangelism and Social Service Fund	77,087.33
Committee on Deaconess Order and Women Workers	3,850.00
General Council and its Office	109,021.39
Special Grants through General Council Office	22,708.69
Committee of United Church Men	15,920.22
Treasury Department	44,222.01
Missionary and Maintenance Department	86,517.55
Committee on Missionary Education	102,117.14
Board of Finance	678.46
Interest on bank overdrafts, loans and balances due to funds	2,090.35
	$2,519,653.63
Appropriations to:	
Missionary and Maintenance Stabilization	$174,752.74
Hospital Liability Insurance	2,000.00
Fund for Retired Lay Workers	4,500.00
Marine Insurance	5,00
Overseas Missions Property and building	32,00
Student Aid	4,91
Deaconess Rest and Relief	10,00
Treasury Dept. Insurance	75
Committee on Radio	18,00
Committee on Recruits for the Ministry	2,00
Committee on Overseas Relief	56,81
Sunday School in the Home	4,80
Home Missions Projects	240,18
Overseas Missions Projects	168,93
Christian Education Projects	15,91
Evangelism and Social Service Projects	57,09
Committee on Missionary Education Projects	14,95
Committee on Radio Projects	12,41
	$825,03
Pension Fund	$ 524,25
Lay Supply Pension Plan	2,14
Pension Assessments re D.V.A. Chaplains	30
Pension Fund re compassionate grants	9,00
Group Insurance	25,00
	$1,385,73
Unexpended balance of current funds transferred to related reserves	112,54
	$4,017,93

Where Are the Lost Records?

The Archives of the Church

The annual appearance of **The Bulletin**, organ of the Committee on Archives, is usually both pleasant and profitable. It is well that all ministers in pastoral charges shall be aware of their responsibilities in the preservation of their Records. The tale of destruction is grievous but has not yet come to an end. Thanks to the work of the committee, however, there is some improvement, and in nearly every Conference there are men concerned with seeking filled and discarded Registers, Minutes of Official Boards, and Deeds that involve property rights. These, when found, are either kept in the Conference Archives or are sent to the Headquarters Library of the United Church—which is in Victoria University.

The Bulletin for 1953 offers "fine confused feeding." There are references to Captain Cook and to Louis Riel; there is an excellent article on James Evans, one of the martyrs of the Church; there are technical articles involving lists of Denominational Periodicals (at which the layman looks with respect — and complete dis-interest); and there is a Valedictory, one had almost said "an obituary," for the Editor. Newfoundland is represented by a list of "Books and journals in possession of the Archivist," which emphasizes the extent to which important material lies waiting to be discovered and used. Miss Margaret Ray, at the end of her fascinating article on James Croil, says, "Students who wish to make a detailed study of this period of Presbyterian history will find the two Croil manuscripts very rewarding, presenting as they do such a rich body of source material . . ."; which is exactly the point that we have just made. Students of Canadian History do not make enough use of the stored documents relating to the work of the Church during pioneer days; which is another reason why so many ministers are unaware of their value. "Archivists are the servants not of their day only but also of the Canada that is to be." That is a sentence taken from the Report of the Librarian to the Committee, and it deserves to be emphasized.

The present archival situation receives additional emphasis from the Conference Archivist of the Bay of Quinte. In his Report presented to the Annual Meeting he speaks of the Questionna that he had sent to 240 minist or secretaries as "the most n worthy archival event in Conference this year." The enqu appears to have been couched modest and persuasive terms, it failed to bring more than fo replies: a very disappointing p portion. Dr. Faulds had to po out that Registers that had b filled and were no longer in should not be "left with so individual member of the cong gation." He also notes, with comment, "In one of the rep . . . , apropos of the quest 'under whose keeping are th Records?' the minister writ 'That's what I would like to kn too'." The Archivist must h been grateful for this stirring original thought.

Is it too much to ask minist to appeal from the pulpit for n of the whereabouts of Regist Minutes and Deeds; and t return to the proper custod Such action would lead to be knowledge of the Church's hist for the Archivist shares with such items of interest as that Church building was donated the congregation for the n inal sum of $2.00," and that congregation, part of a r charge, worships in Baptist p erty, leased for 99 years for $ per year."

s I See It

st—A "Christ"

MAN COLLAR

am not irreverent, nor wish e, in the title of this article. vever, it suddenly occurred to that about the time I began ministry in my present charge, slim, nervous, young Hindu ved in New York. I have the ct date—August 24th, 1926. came claiming (I quote) "to the successor of God and Jesus ist," and "the first Messiah to t America."

What became of him? Should be Him? I think not, for, I all that Dr. Stanley Jones took ner a dim view of the young n's language, claims, etc. That rt, this youngish fellow, Jiddu shnamurti, has disappeared; ybe he's dead. Or maybe, I just ignorant. The latter would be strange at all, for I meekly fess that I am not in the select cle of dogmatic know-it-alls in own, or, for that matter, in field of knowledge.

It was a clever woman—make mistake about that! — Annie sant, once head of the Theo- hist Society, who discovered afore-mentioned gentleman, l put in a mighty plug for his cial divinity. About that time, writer, in a powerful British igious newspaper, in defending s. Besant and her protégé, tried make his readers see that hrist was not necessarily iden- ed with Jesus," that "the rnal Christ took possession of human body of Jesus of Naz- th for three years in order to e yet another impulse to the wly evolving human race." go, Christ was "using the human ly of Krishnamurti as He used body of Jesus." It was a ncarnation.

Fantastic? To us, yes, but not Mrs. Besant and her followers! t no more fantastic than the ent Annunciation of Mary. It ms that if one has the will to ieve, nothing is impossible of ief! Found gold plates in Old yptian? No death? Pain an or of the mind? Fatima? Vice- ent of Christ? Apollo, son of us? Calypso, the sea nymph? ce, who changed some of the npanions of Odysseus into imals? The Golden Fleece? ndora? Paris? Need we go on? s, don't forget Krishnamurti, man in whose body Christ was ncarnated!

This has nothing to do with the in you' and the "You in Me" ching. That is spiritual purely, ssedly. It is, rather, the literal bodiment of Christ in the said ishnamurti, and a separation "Jesus the Christ." The idea something like this—Jesus was man; He became something e, or profoundly, divinely, more, ien Christ entered into Him. I eat, if one has the will to believe, nothing is impossible of belief.

Space does not permit full discussion of this amazing, yet not altogether new, theorizing. I had in mind only to indicate by the disappearance of Krishnamurti that a "Christ" has been lost! Nor had I in mind discussion of the prophecy—"there shall arise false Christs." There have been many such, and, I suppose, among the least conspicuous, Mr. Krishnamurti.

I have been giving some time to Nicholas Berdyaev again, and find that he brings all the powers of his incisive mind upon this age. He makes all to see that "civilization" has suffered a great loss, the loss of the spiritual. Democracy, Communism and Nazism, Fascism are, to him, hopeless. For example, Russia has experienced "the tyrannous orthodoxy of Marxism, albeit a Marxism which is quite untrue to Marx. . . . Human life is deliberately crippled in the name of that orthodoxy." Hitler found his inspiration in Wagner. The latter's work "is an expression of militant and aggressive messianism." The falsity of the race theory is shown by Berdyaev in the following excerpt: "If you were born a Jew or a Negro, no change of consciousness or belief or conviction can save you, you are doomed. A Jew may become a Christian; that does him no good. Even if he becomes a national-socialist, he cannot be saved. It is just as impossible to become a true German 'Aryan' as to become a Jew. Both are born not made. This is absolute determinism, fatalism." But what I really wanted to give our readers was this observation: "The Incarnation took place in history. But Christianity, although it is a historic force . . . has never been able to realize itself in history."

Don't Let Us Lose Him

There you have it! Along the way—if my interpretation be correct—we have lost Christ, or what Christ should have meant to mankind. We have identified Him with ideologies, and with certain movements, and thus obscured, or blotted out entirely, His message of truth that alone makes men free. The "truth" was in His life and pronouncements. Has Democracy, Communism, Nazism, given evidence of sincere acceptance of Christ's way of life? It is almost a futile question. Berdyaev points out that there has been an unprecedented de-Christianization of the world, but is sure that "Christianity will again become the only and final refuge of man."

Are we helping as assiduously as we might to rediscover, or reveal, Christ in our pulpits? Look at our sermon-subjects in our newspapers. On a recent Saturday I counted sixty advertisements, and in only three was Christ by name mentioned. My own failed! Now I know that advertisements don't tell the whole story. Yet, I said to myself, A man from Mars or Venus could hardly discover from the newspaper that we are presenting for man's acceptance and worship, Christ the Saviour and Way of life!

I have not the slightest right even to appear to scold—there are too many self-appointed "Defenders of the Faith," i.e., their faith—but I get a wee bit anxious over the seeming obscuration of Christ. So often we "bang away" at Social Obligations, Doctrines, War, Peace, the Place of the Church, Racialism, etc. To my dismay, I note in my last twenty sermon-titles I have used Christ's name only three times.

Don't let us "lose" Christ! The loss of a dozen Krishnamurtis is unimportant!

MUSIC

Words of Wisdom from the West

FREDERICK J. HORWOOD

I am indebted to Mr. Frank Godley, who for seven years has been organist and choirmaster of beautiful St. Andrew's Church in Moose Jaw, Sask., for some timely thoughts on Church Music. The size and the membership of his Church make it possible for him to maintain a graded choir system, consisting of a Descant Choir of boys and girls between the ages of 8 and 12, who wear white surplices with high collars; a Gallery Choir of young ladies from 12 to 16 years of age, who wear blue gowns with white collars; and an Adult Sanctuary Choir in maroon gowns and mortar boards. The two youth choirs sit in the gallery on opposite sides, and each Sunday they sing a hymn antiphonally, or some other simple and appropriate selection.

For the Coronation Service, all three choirs joined in singing Parry's "Jerusalem," and the Sanctuary Choir sang Healey Willan's "Coronation Ode," Eric Thiman's "Hymn for the Queen and Nation," Gustav Holst's "I Vow to Thee, My Country," and the plainsong melody "Veni Creator" (men only).

I am sure that if the minister were absent from the pulpit, Mr. Godley could very ably preach a sermon on sacred music. Since he is interested in the Ministry of Music, he has taken time to write a short article, which I am sure you would like to read; so here it is, unabridged, just as he wrote it:

Called to the Console

"Many years ago a young man in England had just finished high school, and was being urged by his minister and others to consider entering the ministry of his Church as his life's work. He had gone through all the departments of the Sunday School, had sung in the Church choir, and had acted as both pianist and organist for the Sunday School. His reply somewhat astonished both the minister and his parents, for he announced quite definitely and firmly that he felt himself called to the organ rather than to the pulpit, and that it was his intention to follow that calling at all costs.

"Today as never before there is a tremendous need for consecrated Church musicians who feel 'called to the console'—men and women to whom the work of a Church organist and choirmaster is truly a sacred mission, and to whom the financial aspect is not the only consideration, although naturally it is an important one, especially to the married male organist. Almost daily one hears of Churches which are desperate in their need for a music master who is conscious of the sacred responsibility of leading a Church of worshipping people into closer fellowship with God through the medium of organ and choral music, and whose main concern is not to stand in front of a choir and congregation and put on a display of gymnastics under the guise of conducting. One Church known to the writer has been trying for two years to find the right man, and has interviewed many musicians with practically every musical and academic qualification, but there has always been the lack of the true understanding of the spiritual side of the work.

"Academic qualifications alone, important though they are, are not sufficient. No amount of training or musical study, or even diligent practice, can give an organist that sense of worship which the consecrated musician must have. The ability to 'feel' and to create an atmosphere conducive to worship is something which cannot be learned either from a book or from a teacher, but is essential if the music is to be a means of grace in a Church service.

"The organist and choirmaster, with the members of his choir should be a single-minded team with the minister, in full sympathy and understanding with each other, realizing fully the divine calling which is theirs. They must be a unit of worshipping souls, seeking in humility and sincerity to draw close to the Throne of God, and leading the people likewise into the Divine Presence. How long will it be before congregations, organists, choirmasters and choirs begin to realize that the music of the Church is not a form of entertainment, and that the musicians are musicians of the Lord, and not artists who are there to amuse or entertain an audience? How long will it be before the arm-waving director is allowed to take his rightful place in the theatre and

(*Continued on page 26*)

PARENTS and TEACHERS

MARGARET G. WILSON

New Entrants

Every Fall we have an influx of new entrants in our Nursery or Kindergarten Departments.

For many of these children it has been a day for which they have been waiting for several weeks, or even months. Is it going to be a happy day for these little ones? Will they be just as eager to come on the following Sunday? We hope so, but the reaction will depend entirely upon the teacher herself.

Here they come from home, where they have been permitted to wander about from room to room, so it just isn't fair, or wise, to fit them into a formal programme and from the very first day try to mold them into the programme that is used for children who have had one or even two years' experience in the department.

If you do your best work in formal groupings, then consider the strain children from home are put under when they are required to regiment themselves into the work of the more experienced group.

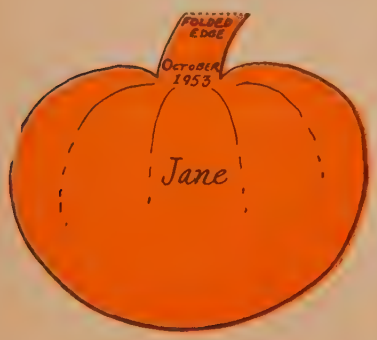
It is wise to have a few dolls or a Teddy or some cuddly toy for the newcomers. What comfort a dolly brings to many lonesome children. A sand-box, too, is a wonderful asset in this department. Children can play quietly in the sand, under the supervision of a teacher or mother, while the other teacher conducts the regular classroom lesson. At first the new arrivals may only stop in their quiet play long enough to listen to the singing, watch the children as they give their offering, or even step over to get a better look at the pictures that are being used in telling the story.

Gradually the children will become more and more interested and enter into the programme. It may be a slow process that is encouraged but not rushed.

Then, too, this experience is perhaps the first time many children have even been with a group of children their own age all together in a room that has been furnished for small children; all low tables, small chairs, and cupboards with things just for them. It is the first time they have had to tackle the question of social relations among themselves. All this at a stage when they are expected to be independent, yet have really a great dependence upon adults. This is no easy problem for a small child to solve!

Our responsibility is not to get the lesson taught as we had planned and prepared. Our responsibility is to meet each individual on his level and attempt to understand his needs and emotions. We are to be concerned with the child as he is now and try to satisfy his present needs. We, then, must have a suitable environment so the child may adjust himself socially and develop mentally and spiritually. It is from his little contemporaries that he will meet his friends and companions with like interests and common experiences. It is only when the child senses that he is secure, he is needed, and he is not forced into doing things he is not sure he can do, that he will want to come to Sunday School and will start asking about Wednesday if tomorrow is Sunday. A revolution will take place and he will cry because he cannot go to Sunday School.

OCTOBER ATTENDANCE CHART



DIRECTIONS

Prepare a large orange paper pumpkin for each child in the class.

Each Sunday a child is present give him a small white pumpkin on which you have written a few lines appropriate for Sunday School, and let him paste it on the inside of the orange pumpkin.

You might use little verses such as these.

Oct. 4

Who can make a pumpkin?
I'm sure I can't, can you?
Who can make a pumpkin?
No one but God 'tis true.

Oct. 11

Father, we thank Thee
For all the seeds that grew last summer.

Oct. 18

And God said the sun should shine
The wind should blow,
The rain should fall.
And God said the seeds should grow,
And it was so, was so.

Oct. 25

God made the pumpkin, orange and sweet,
Then Mother makes the pies that children like to eat.

"Father, we thank Thee for all the things that grow; for the apples pick and eat."

Brotherly Love

Brotherly love may sound ideal for a speech on international good-will, or for a missionary society or men's class, but it isn't given much time or thought by a primary or kindergarten child. What child of that age would turn the other cheek? No, if he is at all aggressive he will hit back and run if necessary, but he will hit, and usually a little harder than the slap he received.

Children will also blame others for their wrong-doing. The art of getting along with other people requires plenty of practice and guidance. That is one reason why the social development of little children is so essential to their Christian character development. However, sharing, too, can be overdone. There should be sufficient materials so children will not be asked to wait or share scissors or crayons with four or five other children. This kind of sharing taxes the child's emotional and nervous system, and sharing brings unhappy results which will certainly not be much of a lesson toward believing in brotherly love. They are usually willing to share if the sharing means fun for everybody, as in the case of games and large equipment, which are early lessons in developing attitudes of brotherly love.

Children always like to do things for others. It is fun to take a bouquet of flowers to Sunday School or to the elde across the street; or to ta of ice cream to the litt who has just had a tons

(Continued on page

Handwork

Oct. 4

Have traced a little squir each child. The children cou only colour the squirrels bu a few nuts, trees, children, e make a complete picture.

Oct. 11

After discussing with th dren the fruits and veg their mothers have canne how thankful we should them on this Thanksgivin day, ask the children to picture of the different fru vegetables. Be sure to enc the use of the correct crayon.

Oct. 18

Prepare traced leaves ious pieces of coloured pap children could cut out seve use them for decorating th as well as saving one or take home.

Oct. 25

As this is the Sunday Hallowe'en, the children tainly want to paint, dra out big orange pumpki should be done, but no exciting Hallowe'en mood

PEOPLE

olden Jubilees

ie Rev. and Mrs. Herman onnell of Victoria, B.C., celeed their fiftieth wedding versary on June 25, 1953. It celebrated at the home their daughter, Mrs. Bruce iam, at Millbrook, Ont. Mr. onnell, native of Springbrook, , graduated from Albert Col- and University of Manitoba. spent all his regular ministry askatchewan. He was the first hodist minister in Weyburn, k. For many years he was wn as the "Bishop of the Soo" g the first ordained minister n the Soo railway line to the erican border. Having retired noved to Vancouver Island and ng the War worked in a ship ding plant in Victoria. Until ntly he held discussion groups hour each week at noon with men with whom he had ked.

Irs. McConnell, formerly Edith shington, a teacher, held posis at Havergal Hall in Toronto Alma Ladies College, St. mas, Ont., and later in the ls' Residential School in Kofu, an.

'he anniversary was celebrated h a family dinner with guests sent from Canadian and Amer- n cities. Rev. C. C. Washington m Auburn, Ont., the groomsn, was among the guests.

Rev. and Mrs. C. N. Paddon of t Elgin, Ontario, on Sunday, ie 21st, celebrated their golden lding anniversary. The annisary dinner was given by their children and grandchildren at Elgin Lodge. His son, Malm, wife and daughter of all his cendents were unable to be sent. On behalf of the guests, eldest grandson, Robert ddon, presented engraved wrist watches to both Mr. and Mrs. Paddon.

Mr. Paddon came to Canada in 1901 at the invitation of the late Dr. James Robertson, Superintendent of Missions. He stayed with Ralph Connor at Winnipeg, Man., for a few days, and then was sent to Dr. Rochester at Rat Portage (now Kenora). He then crossed the Lake of the Woods on sleigh. It took him nearly a week to reach his first mission field. Mr. Paddon, who came to Canada for a year to see how he would like it, remained in the ministry until retirement.

Rev. C. E. J. Cragg, Sydenham Street Church, Kingston, Ont., will broadcast over the Dominion network of the C.B.C., Sunday, Sept. 27th, 4.30-5.00 p.m., E.S.T.

Rev. A. B. B. Moore, D.D., President of Victoria University, Toronto, will broadcast over the Trans-Canada network of the C.B.C., Sunday, Sept. 27th, 2.30-3.00 p.m., E.S.T.

Rev. J. H. L. Puxley Joins Canadian Council

The Rev. J. H. L. Puxley, M.A., L.Th., who has been Secretary of the Student Christian Movement of Canada since 1949, has joined the staff of the Canadian Council of Churches as Secretary of Evangelism and Overseas Missions. This announcement was made recently by the Rev. W. J. Gallagher, D.D., General Secretary of the Council.

The Rev. J. H. L. Puxley was educated at Eton, Oxford and Yale. After eight years service as a missionary he served in the Second World War with the Indian Army, retiring with the rank of Lieutenant-Colonel.

Mr. Puxley came to Canada in 1946 and studied theology at Trinity College, Toronto, and entered the ministry of the Church of England in Canada.

He is the author of three books and is known across Canada for his work among students in the universities.

linister Given ew Car

A few weeks ago at a special icheon a group of men from keview United Church presented ir minister, Rev. J. R. Hord l his family with a toy car, a lica of a new de luxe Sedan ich he could claim by present- the smaller model. This gift s all the more significant since was made during the Building nd Campaign and all these men l already made a sacrificial gift. e Lakeview congregation which nly five years old, has built and l for a new Church Hall at a t of $135,000 and in the recent ipaign pledged a further 5,000 for the new Church ctuary. The congregation rch started with 283 charter nbers, has now a membership over 800. The Lakeview comnity is expanding rapidly and t have another 300 new homes t this summer.

On Wednesday, June 3rd, 1953, about twenty members of the congregation of Trinity United Church in Summerside, Prince Edward Island, drove up to the parsonage with a new Chevrolet, which the congregation had bought for the minister. Mr. W. F. Strong, secretary-treasurer of the Trustee Board, passed the keys over to the minister, Rev. C. Daniel Matheson, telling him of the good will of the congregation that had prompted this move to provide a car for the minister's professional use and personal pleasure.

On Furlough

The arrival in Toronto early in September of Rev. and Mrs. W. H. H. Norman of Kwansei Gakuin University, Kobe, Japan, brings to twenty the number of overseas missionaries now at home on furlough. Two more are expected to arrive in mid-September. They are Rev. and Mrs. Geo. P. Bryce, who have completed thirty-eight years of service in India.

This annual movement of missionary personnel provides a vital link between the Church in Canada and the "Younger Churches" in various parts of the world with which we are associated.

A complete list of missionaries on furlough appears below:

Angola—Mr. and Mrs. Chesley G. Ervin, Toronto.

India—Dr. and Mrs. George P. Bryce, Toronto; Dr. and Mrs. T. Buchanan, Toronto; Rev. and Mrs. Hugh MacC. Irwin, Portland, Oregon; Mr. and Mrs. Ralph N. Peters, studying at Bennett College, Peoria, Ill.; Rev. and Mrs. P. Stuart MacDonald, studying at Kennedy School of Missions, Hartford, Conn.

Japan—Rev. and Mrs. E. Frank Carey, studying at St. Francis Xavier University; Rev. and Mrs. W. H. H. Norman, studying at Emmanuel College, Toronto; Rev. and Mrs. A. P. McKenzie, returning to Japan in October.

Trinidad—Rev. and Mrs. C. G. Kitney, studying at Emmanuel College, Toronto; Rev. and Mrs. V. B. Walls, Blackville, N.B.; and Rev. J. Weldon Grant, Halifax.

Rev. Alfred Yeoman has moved from Tillsonburg to Ingersoll, having been invited to become assistant to Rev. C. D. Daniel, at Trinity United Church, his duties to begin in September.

Rev. L. H. Currie, Dundas, Ont., while on holiday was guest speaker at a Covenanters' Service in the West Nottawasaga Presbyterian Church, which was filled to capacity for this special service.

In the pulpit were the three brothers, Revs. D. H., John and Lachlan Currie, all sons of one of the pioneer families. Rev. D. H. Currie brought greetings from the Presbytery, and Rev. John Currie led in prayer. Another brother, Rev. A. M. Currie of Toronto, was unable to be present.

Rev. B. S. Morwood, of Mark St. Church, Peterborough, Ont., has accepted a call to Kirkland Lake, Ont.

At the Maritime Men's Conference, Berwick, N.S., Harry Yorston (left), Georgetown, P.E.I., Allison Profitt (centre), Freetown, P.E.I., and John A. MacGregor (right), Westville, N.S., continue discussion informally after a lively session.

100 Maritime Men Meet at Berwick

Miners, merchants, farmers, fishermen, teachers, lawyers, judges, scientists, janitors, journalists, and five clergymen came by train, airplane, bus and automobile to the United Church camp meeting grounds at Berwick, Nova Scotia, on July 31st. There, for three days, under the towering hemlocks, 100 United Church men held their first Maritime Conference.

Dr. Douglas J. Wilson, Journalist, and elder of Dominion Douglas Church, Montreal, was the theme speaker. Speaking on **"The Christian and His Daily Work,"** he referred to various techniques by which the Gospel has been spread, such as: preaching, witnessing, letters (epistles), prayer, music and art, philosophical discussion, Church organization, evangelistic services, and so on.

After tracing the growth of a new stategy of evangelism through daily work, and referring to conferences where this idea had been sharpened, Dr. Wilson challenged the Maritime laymen to new consecration and dared them to take the field as specialized witnesses for Christ in the shops, fields, boats, offices, and in the marketplace.

There was much discussion of this address, both in formal groups and at table. Sharply debated, too, were other subjects presented by many speakers, including Judge Reginald D. Kierstead of Saint John, who gave an outstanding address on Visitation Evangelism; Daniel W. Mills, of Halifax, who spoke with authority on "Organization of the Local Congregation"; George C. Piercy, whose panel of experts dealt with "The Liquor Problem"; Ralph C. Young, who spoke on "Men's Work in the Local Church."

Photos by Ralph Young

Morning Worship at Berwick Conference. Judge R. D. Kierstead (left), Saint John, N.B., speaker on "Visitation Evangelism," one of the highlights of the Conference of Maritime United Church Men, and Chairman Donald Crowdis (right), Halifax, conducting a Forum after the address.

Major Osborne R. Crowell, a prominent Halifax business man, and an elder at Brunswick Street United Church, was Conference chairman. He was ably assisted during various sessions by John A. MacGregor of Westville, Ralph M. Herman of Armdale, J. M. C. Duckworth and Donald K. Crowdis, both of Halifax.

The delegates were inspired by the stirring messages of Evangelist Dr. Crossley Hunter and Bible Study leader Professor George Johnston.

All agreed that this first Maritime Conference was very successful, and a decision was reached to hold a second in 1954. Fred R. MacKinnon, Provincial Director of Family Welfare and Superintendent of the Fort Massey United Church Sunday School, was elected chairman of a planning committee to begin soon to prepare for the second. Meantime a Findings Committee is at work and delegates have returned to their local Churches determined to serve more faithfully our Lord, whose Spirit was certainly in the midst at Berwick.

NEWS OF A.O.T.S.

(As One That Serves)

McDougall Church Gets Face Lifting

The old Church built by Rev. John McDougall, and a famous landmark on the Trans-Canada Highway about half-way between Calgary and Banff, was falling into disrepair. It was the first Protestant Church in that section of the country.

The accompanying photographs show the Calgary men at work on the roof. The interior was renovated also. It is the plan of the committee of which Mr. Dick Goetz (Central A.O.T.S.) is Chairman, to collect as much of the original equipment as possible from the surrounding district, and to set the Church in order for special services as well as an historic site and tourists' attraction on the Banff Highway. It is planned to have one of the Indians from the Stoney Reserve at Morley as a keeper of the property when the restoration project is completed.

Toronto District Council. Wednesday, June 24th, was a very auspicious occasion for the Toronto District Council of A.O.T.S., when about 30 members representing 12 Clubs sat down to a dinner and an informal chat with our National President, Brydon McCrea of Winnipeg, and D. R. Poole, our Executive Secretary, of Vancouver, B.C.

Mel Angove, our genial District President, welcomed our visitors, who included Ralph Young, General Secretary of United Church Men, and Howard Ellis, Chairman of the Elgin House Convention Committee.

Dave Sherwood then introduced our National President, who gave us a very inspiring address, after which the meeting was thr open for general discussion what projects we as a ser organization could undertake the betterment of our l Churches and the United Ch as a whole. This was informa and helpful and as a result du the coming winter months sev projects will be put into operat

The Pilot Mound (Man.) C A swimming course attended both youngsters and grown- was recently sponsored by Pilot Mound Club. The ven held at nearby Rock Lake directed by the Water Safety I sion of the Red Cross, with F Ledger, Winnipeg, the instruc

Invitations went out to residents of the town and ne community, resulting in 145 sons signing up for the cou Classes were arranged accor to age and ability. Transporta to and from Rock Lake was ta care of by AOTS members, a with other volunteers.

At a picnic supper held on final day, presentations were m by Sherwood Howard and T Johnston, representing the F Mound Red Cross, and D. R. T and Tom Cohoe, the Pilot Mo AOTS Club. Awards went to standing participants in ser junior and intermediate gro White ribbons were given to those who learned to swim at l ten yards, and red ribbons to beginners for their worthy eff

The entire event was prov free for those who attended, all organization and expe being taken care of by the A Club and Red Cross Society.

Gladstone (Man.) is not a l club, but its thirty or n members have combined earn ness and efficiency to make success. The outstanding achi ment was carried out two y

(*Continued on page* 17)

The McDougall Church on the Trans-Canada Highway between Calgary Banff, the first Protestant Church in that section built about 1875, is sh in photograph getting a face-lifting by Calgary A.O.T.S. *Inset*, Jack W Central A.O.T.S., defies wet weather and a slippery roof to do a shin repair job.

Lay Supply Foursome

Walter Kingerley

r. Walter Kingerley has served United Church of Canada as y supply for seven years. His stry has been indefatigable effective. Three years of this od were spent on the Coe Hill rge and the Consecon Charge he Belleville Presbytery. Two ıs were spent at the School for Supplies held at Emmanuel ege, Toronto.

or twenty-two years, Mr. gerley was a member of the ilton Police Department, ing in several of its branches. ing his latter years with the ce Department, he joined the ilton Police Evangel Group grasped every opportunity to luct services in many areas of ario. For some years Mr. and . Kingerley spent their vaca- at Paudash Lake and gave tership in the formation and ding of a United Church. It here that both saw the need Christian workers in this ion of the north. It was not easy decision, but the very at need and the urgency of the resulted in Mr. Kingerley gning from the Hamilton lice Department and their oting full-time to serving the ıcroft and Coe Hill areas. etings were held in homes and oolhouses. The St. Ola Charge ame vacant and Mr. Kingerley ; invited to serve as a lay ply. Three very happy years St. Ola saw growth in all phases the Charge's work.

n 1949, the Kingerleys moved Consecon, where many evi- ıces of achievement are a ute to their leadership. Mr. ıgerley recalls the joy which ompanied the conversion of a fessed atheist of ninety years age. Two years after his arrival, Carrying Place Church was pened on December 9th, 1951. rying Place congregation has wn steadily; adults and chil- n responding to their guidance. e of the most notable achieve- nts has been the erection of a w hall by Consecon Woman's sociation. It is a tribute to the ngerleys that the new building now called Kingerley Hall. Mr. ngerley speaks with warm affec- n and admiration of the people o worked and contributed to s much-needed building. Mr. rold Adams, chairman of the mmittee of Stewards, and Mrs. ams devoted long hours of ought and talent to the project. e Woman's Association have cepted responsibility for the keep and maintenance of King- ey Hall.

In all his work, Mr. Kingerley s been ably supported by Mrs. ngerley. During the first years World War II, Mrs. Kingerley nducted a girls' club and helped voluntary social service work Hamilton. Mrs. Kingerley is a ted speaker. Her addresses to men's groups have been instru- mental in the strengthening of W.A.'s. The Consecon Woman's Association so valued her abilities that they honoured her with a life membership badge and certificate last year.

The Church is indebted to the Kingerleys. Their devotion and leadership have strengthened the cause of Christ. They have touched and awakened many lives to their place in congregational life. Since July of this year, Mr. and Mrs. Kingerley are serving at Westmeath in the Renfrew Presbytery. To this new field of endeavour they bring experience, a warm love of people, devotion to Christ and a firm faith in the place of the Church in the life of people and the nation.

Photo by William E. Riley, Belleville, Ont.

Mr. and Mrs. Walter Kingerley outside Kingerley Hall, Consecon, Ont. Inset: Mr. and Mrs. Harold Adams, Consecon. Mr. Adams, Chairman of Committee of Stewards, and his wife were responsible for leadership in Kingerley Hall project.

Mr. W. J. Stewart

Mr. W. J. Stewart. It is a great moment in any life when the individual is set free to do the work to which God has called him. Such an hour came to Mr. Stewart, when the door to full-time service gradually opened. Not that he had failed to use to good advantage his earlier years. They were indeed a preparation for a greater task, as, with his well-informed mind, his gracious tactfulness, and his fine Christian spirit, he became effective in the work of his congregation. When, however, in 1949 he came to the Kirkland Lake Suburban Charge, fresh from the special course for Lay Supplies at Emmanuel, he espoused a task which would have taxed the resources of a fully trained minister. Here at the heart of a great mining camp with its mixed population and rapidly changing life and all the consequent problems of an industrial centre, he entered upon a strange new experience. Yet from the beginning he mastered the situation. With becoming humility he took his place with the other ministers in the radio broadcasts, in hospital visitation, in the full programme of religious education; whilst in his preaching and pastoral work he attained an unusually high standard. His crowning achievement was the erection of the new Federal Church building. For ten long years this congregation had used a three-roomed rented house which became hopelessly inadequate. It remained for Mr. Stewart to promote the project, raise the money, and administer all the details of this venture of faith, which without his leadership might not have become a reality. Always what he found to do he did with all his might.

In the current shortage of ordained ministers we have turned to these men and women who were willing to give full-time service. At various times, during the last eight years, fifty-six have served in northern Ontario. Of this number ten have qualified for ordination; seven are now pursuing college courses leading to ordination, and two more are completing special courses authorized by the General Council; whilst four are now preparing to enter university. Thus of the fifty-six lay supplies, twenty-three, or about 40 per cent., will have definitely entered the ordained ranks. Hence it is self-evident that the use of lay supplies has not only enabled us to carry on the work, but, at the same time, has provided a fruitful field from which to secure recruits for the fully ordained Christian ministry. J. A. Lyttle.

Mr. Edwin J. Smith

Mr. Edwin J. Smith, a bachelor, was homesteading near Naicam, Sask., previous to 1929. During the local Presbyterian minister's absence he would occasionally take Sunday services, which the people greatly enjoyed. Their words of appreciation and the need of the pioneers for religious worship were factors in his decision to serve the Church. "I must preach," he said.

In the fall of 1929 he was appointed to full-time work in the north-eastern part of Saskatchewan and he gave regular service to seven appointments. Despite zero weather and storms and poor means of conveyance, he managed until the spring of 1930, when a student missionary arrived to share the load by taking over the four eastern points. Mr. Smith then was able to give his services to the remote areas into which the drought-stricken families of the south were beginning to settle.

For four and a half years his centre was at Hyas. Then in 1933 he moved, making Malonek his headquarters, later being sent to Theodore in 1942. For the past eleven years this has been the centre from which he has most faithfully and effectively carried on the work of the Church at six appointments. Sometimes he had the assistance of students, and sometimes he was alone with responsibility for fourteen different preaching places. As far as preaching was concerned, every day was Sunday with him.

After nine years of this strenuous work Mr. Smith was obliged to "ease up a little." Two ordained men, assisted by summer students, now serve that part of Saskatchewan.

Mrs. Smith, whom he married in 1933, is a most capable and devoted helpmeet, an educationist, who like her husband makes hers a seven day a week calling.

Held in honour by his brethren, Mr. Smith has accepted responsibilities in the Church Courts. He has been Chairman of Kamsack and Yorkton Presbyteries, and is

(*Continued on page* 16)

at present Treasurer of Yorkton. He never fails to take advantage of anything that would make him more efficient and effective in his chosen calling, and has attended the Lay Summer Schools.

Mr. Smith considers as his most important contribution to the Church his work in the new settlements of the north. If he were starting life over he would like a better educational equipment, he says, but he thinks that his farming days were not an entire loss. His experience as a homesteader served him in good stead when he was working in the new settlements. J. L. Nicol.

Mr. David Marshall

Mr. David Marshall. "The roads are very wet and slippery, I don't think you had better try to come over for services today," said the understanding voice from the other end of the telephone.

"I'll be there," was the quiet reply of David Marshall. "If I cannot make it alone I will bring someone else with me."

This is typical of the way in which a man, much beloved in Saskatchewan by both people and clergy, goes about his weekly task.

"He'll be here if he can get here at all," is the simple but enthusiastic affirmation of the people he serves. And because he is faithful to his duty week by week, he inspires his people to be faithful as well.

One Sunday recently, Mr. Marshall had all but lost his voice from an attack of laryngitis. But undaunted he appeared at all four appointments with his wife, who is his faithful helpmate. She conducted the services, read the Scriptures and led in the singing of hymns, and in prayer, while he reserved his failing voice for the sermon.

These little stories are typical of his ministry, which began in Fulletby Horncastle, England, as a local preacher for the Wesleyan Methodist Church in 1924, and they give some insight into the reason why his ministry has been consistently effective ever since.

I heard one minister once remark that it was an embarrassment for him to have to go into Mr. Marshall's Charge to administer the Sacraments. He always felt that Mr. Marshall was spiritually, if not ecclesiastically, as qualified as he to administer the Sacraments to his people.

His people have always thought so, too, and there have been several movements at various times to have Mr. Marshall ordained. Although no one doubts that this man by his long and faithful service has earned the right to ordination, yet all who understand the implications of ordaining a man on the basis of long service will understand why the Church has been reticent to do so.

Nevertheless he has been granted every privilege short of ordination that it is possible for the Church to bestow, and in his Charge at Lucky Lake he enjoys the right to administer the Sacraments and conduct marriage services.

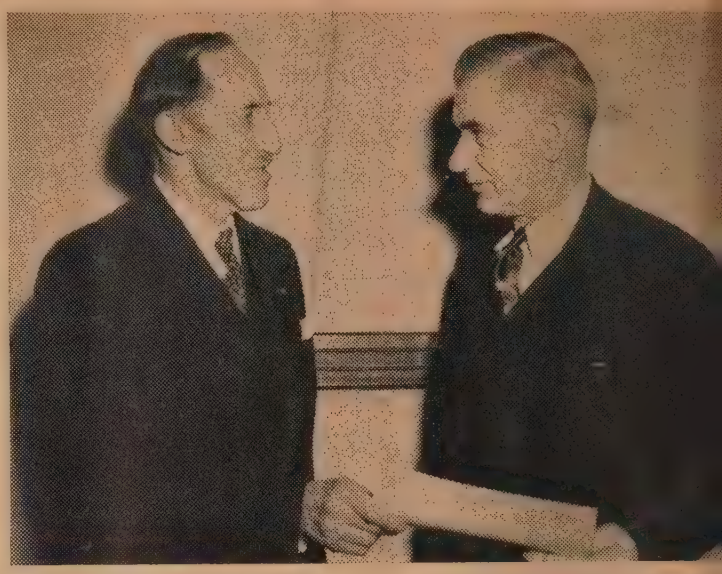
In response to my queries, one man from his present Charge said "The United Church was more or less drifting in our community before Mr. Marshall came. Now we have a thriving Sunday School, and our congregation has taken a new lease on life."

When I asked him why, he replied, "I think it is because he's a sincere and loyal workman, and his people respect him for it."

To be in the company of this soft-spoken lay-minister of Lucky Lake, Saskatchewan, is to be aware of his healthy regard for the dignity of the people he serves. And because he loves and respects his people, they in turn love and respect him.

True greatness is never ostentatious, but like a mighty stream, still with the force of deep waters, goes quietly about its work. Mr. Marshall is in no sense a showman, but a very quiet and sincere man whose daily work has added immeasurably to the great spiritual resources of those congregations to whom he has ministered.

John G. Ferry.



Major O. R. Crowell (left), Maritime member of the National Committee United Church Men, presenting an Enrollment Certificate to Archie B. Tolm President, Men's Club of St. John's Church in Halifax.

SUPPLY

(*Continued from page 3*)

letics and Pastoral Theology, Literature, Public Speaking, the Manual and Church Government. In addition, lectures were given on the work of the various Boards of the Church. For four terms these courses were given at Emmanuel College, Toronto, Ont. Since the beginning of these courses, about 125 selected laymen have been trained. These men have served over 100 charges (comprising some 400 preaching centres), which otherwise would have been left vacant and many of them lost to our Church. It is of interest to note that about a dozen of these lay supplies have either completed or are taking the Shorter Course leading to ordination.

Course Well Received

Few enterprises embarked upon in recent years by our Church have met with more gener approval than the Special Cou for Lay Supplies. The resu achieved fully justified the expe diture of time, effort and mon There is a strong feeling in ma quarters for a resumption of t programme. It is contended—a rightly — that if our Chur continues to use laymen in t preaching and pastoral ministri then these men should be train as much as possible. The gre difficulty, however, is to get m suited to this work in sufficie numbers to justify a project t involves considerable cost.

Here is a form of recruitme which our Church must face. T United Church will continue use full-time lay supplies in t future — perhaps in increasi numbers. As long as there a vacancies that cannot be filled ordained men, so long will the be need for consecrated a resourceful lay supplies. Wh the Settlement Committees our eleven Conferences complet their work this past June, the were at least 80 net vacancies which no supply was in sight. addition, another 80 charges n supplied by laymen had ordain ministers a few years ago. It revealing that about 90 per ce of these vacancies were in Ho Mission areas. In other wor the shortage strikes our Chu in our areas of greatest ne These for the most part are: (the four Atlantic coast provinc (2) Northern Ontario; and (the Prairies. Our Church must venturesome enough and resour ful enough to meet these ne and provide for them in the m effective way possible. It wo appear to those closest to t problem that the most feasi solution is the use of capable l men until such time as we producing an adequate supply ordained men to answer the gro ing need of our expanding Chur

David Brown (left), President, Ottawa Presbytery Council of United Church Men's Associations, consults with two members of his executive, Russell Reid (centre) and Ken Laughlin (right). They are examining the programme of the forthcoming conference for men of the Montreal-Ottawa area, to be held at Allison Farms, Morrisburg, Sept. 26-th, 27th. 100 men are expected to attend.

ture shows Dr. and Mrs. J. W. pson patronizing the "fish pond" St. James' A.O.T.S. Country Fair. Simpson is the newly elected sident of the Manitoba Council of O.T.S. Clubs. His home club is Rosedale (Winnipeg).

St. James (Man.) The Country ir sponsored by the AOTS Club oved a big success. Young and d attended the various events, ich included pony rides, various mes of skill, movies, magician, hite elephant booth, hot dogs, e cream, etc. A good deal of ganizing and installation was volved, this being carried out nder the direction of Hugh urta, Club President, and Morley ecker, Special Events Chairman. he Fair was held on the Church rounds, with movies being shown the Church basement. Proceeds ill go to the Church Building und and the Club extension proramme.

Duncan (B.C.) Club is very ctive. Frequent reports of its rojects have appeared in these olumns. On July 1st the AOTS atered for over 200 dinners uring the town's Dominion Day elebrations. The profits went to he cost of improving the Church rounds. The Club was instrunental in organizing a Fun Fair n July 15th in which all the arious Church organizations paricipated. It was held about four iles from town at a country ouse and was attended by over 00 persons. The AOTS stood all eneral expenses and did the bulk f the work. They ran a free icture show and a free kiddies' layground, in addition to a numer of side shows from which they leared $80. From the point of iew of congregational fellowship nd interdenominational goodwill his was the most successful roject the Club has yet attempted.

A.O.T.S.

(*Continued from page* 14)

go when a "personal evangelism" ampaign was conducted. Visits ere made to residents both in own and surrounding farms and esulted in over 140 new members eing received by the Church. ast summer an extensive Church enovation was carried out with he AOTS members doing the bulk f the work. The amount of free abour given was worth more than 3,000—if regular workmen had een engaged.

Each fall the Club executive maps out the season's programme and prints this, along with names of officers and duties of each committee, on a handy pocket-size folder. Each member, then, has the complete schedule of events for the following six months. Last season's successful events included the Boys' and Men's Sunday evening services to which all boys in the town were invited. After the service a social hour was held at which pictures were shown and refreshments given to the boys. The Club sponsored a Girls' and Women's service in similar fashion. A variety concert was held in the spring, with all talent being from the Club members. This was quite a hit, and it is hoped to make it an annual event. It might be mentioned that the monthly dinners for Club members are all prepared and served by the men themselves with a different committee in charge of each month's meal.

Rev. E. C. Bewell, Gladstone United Church minister, is a real AOTS booster.

LAYMEN

(*Continued from page* 3)

secure among them an increasing knowledge of, interest in, and loyalty to the programme of the Church, and to enlist an active working force of laymen in every Conference, Presbytery, and Pastoral Charge.

(b) To promote the formation of groups of United Church Men, within Pastoral Charges where such organizations are desired, either by enrolling therein existing groups, clubs, fellowships, brotherhoods, etc., or by organizing new ones; and to develop through such groups, in addition to laymen of the Official Boards, a programme of Lay Activities for men which shall include Christian Fellowship, Personal Evangelism, Christian Stewardship, Lay Preaching and Speaking, and Community Service.

(c) Either alone or in co-operation with other Boards and Committees of the Church to develop consecrated leadership amongst the laymen.

(d) To prepare, publish and distribute such literature and other materials as will aid in the fulfilment of the duties of the committee.

This youngest committee in the Church's organization is working steadily towards the implementation of these objects through careful planning for the co-ordination, enrichment, and extension of men's club work, including A.O.T.S. Men's Service Clubs; Presbytery and Conference Councils of United Church Men; and National Conferences; a special emphasis on **The Christian in His Daily Work**; and, in co-operation with other Boards, assistance for Elders, Stewards, Lay Speakers.

The number of men who are becoming more active in the life of our Church is growing rapidly; and these men are expecting the kind of leadership that will result in a growing knowledge and love of Jesus Christ and to complete devotion to His way.

This is indeed one of the signs of hope in the twentieth century.

Local Church Groups

The number of local Church men's groups is increasing steadily. There are now 525 of these, which have a total membership of 27,488 men. These include 160 A.O.T.S. Clubs and 373 groups organized with such names as United Church Men, Men's Clubs, Men's Associations, Brotherhoods and Men's Classes.

A.O.T.S. Clubs receive charters from the National Council of A.O.T.S. Clubs, a Department of The National Committee of United Church Men, and use the kind of programme outlined in the A.O.T.S. handbook and constitution.

Other men's organizations, of whatever pattern, are invited to enroll directly with the National Committee. The one condition for enrolling is that the group shall agree to work towards the fulfilment of the following Aim:

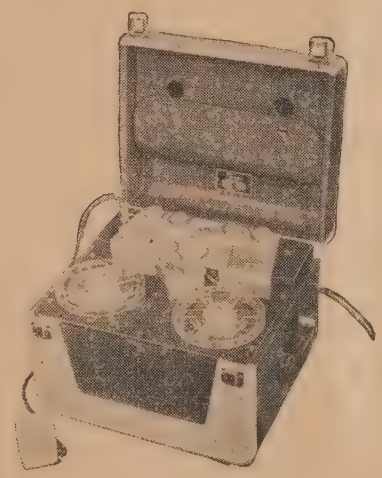
(a) To grow in our knowledge and love of Jesus Christ, and our devotion to His way for us.

(b) To increase our understanding of, and our loyalty to, the Church and its work;

(c) To develop an effective programme of Christian Service including Stewardship and Personal Evangelism.

(d) To give encouragement and practical assistance to work among the Youth of the Church and Community.

(e) To be increasingly aware of our responsibility for Christian witness and the extension of the Kingdom of God throughout the world.



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STEWARDS

(*Continued from page 6*)

membership in a Church which is making a success of its work; there is an improvement in morale and in attendance. And financing the work of the Church ceases to be a problem.

Stewardship Education

Some of our Committees of Stewards are experimenting with methods of Stewardship Education for the people in their congregations. This is necessarily a gradual process, but since the practice of Stewardship is an integral part of the Christian life, regular instruction in and inspiration for its practice is essential. It is a subject in which lay leadership can be particularly effective and remarkable stewardship responses are coming in congregations where the Boards of Stewards are themselves systematically studying the principles of Stewardship and giving systematic instruction to the congregations they serve.

One of the most effective techniques for Stewardship Education is the Every Member Visit. It should of course be preceded by (1) ample workshop sessions to prepare stewards and canvassers, and (2) ample preparation of the congregation.

Heretofore we have lost much of the usefulness of the Every Member Visit by using it as an emergency measure to be apologetically applied. We should have the E.M.V. every year, regardless of the condition of the Church treasury.

If it is done every year, the apologetic note is dropped and people's minds become receptive.

It is part of Stewardship Education.

It gives everyone a chance to grow every year in the grace of Christian generosity.

It keeps constantly before the congregation the realization that the world's need is a constant challenge to all Christians to practise a better Stewardship.

And so we pay tribute to this army of loyal churchmen, who have given long years of service to the Church, and to whom we look for leadership in enlarging the scope of the work of the local Church—in building up its morale for a positive impact on the life within and around our Church—in enlarging our conception of our duties as Christian Stewards and improving our practice of that Stewardship.

The Elders

J. R. MacGREGOR, Ottawa, Ont., Missionary and Maintenance Convener, Montreal & Ottawa Conference

33,673 elders are now serving in Sessions of the United Church. The contribution they are making to the Christian Cause cannot be measured by human standards. With such a large body of men and women in these key positions in the Church it is not surprising that at the First Conference of United Church Men at Elgin House, the group of laymen discussing the elder at work, was largely attended and marked by keen and intelligent discussion.

One would gather from the discussion, that elders took their work seriously. Those present, some veterans in the service, many young, expressed concern that elders were not sufficiently trained in their duties, and as a result often neglected important phases of the work that comes within the responsibility of the elder and the Session.

The elder should be trained in his duties, they agreed; he should become acquainted with the wide work of his Church; give more careful consideration to the reception of new members, co-operate more fully with the minister, assist in Christian Education, look over his own district for recruits for the ministry, encouraging young people to consider full-time Christian service.

Those were some of the matters discussed. One could not but help feel that elders were at work, and too high tribute cannot be paid to this great body of men in all the Sessions who give leadership, often in difficult and discouraging circumstances, in large and small charges.

Rev. J. S. Thomson, D.D., Dean of the Faculty of Divinity, McGill University, addressing the Montreal and Ottawa Conference Lay Association at their annual dinner, declared that "whenever I

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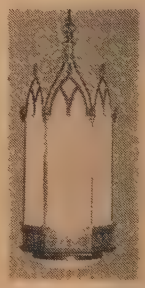

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ESTIMATES ON REQUEST

er a pulpit and face the people, n almost at once tell whether t congregation has a strong or veak Session." The Session is portant.

At Elgin House, the concensus opinion generally of the laymen ending was that the elder must even more effective than ever fore, filled with a deep sense of cation, and a real concern for e welfare of the congregation. must be willing to pioneer in w fields and meet the challenge forces that would liquidate the urch or make it ineffective.

Bible Study

There is a deplorable ignorance the Bible and of the fundaentals of the Christian faith nong Church members. The old ayer meeting is gone. There are ut few adult Bible classes. What an the elder do to replace these?

One Session, at a Sunday afteroon and evening conference, ecided to consider seriously and ndeavour to put into effect zone roup meetings in homes for Bible tudy. There under competent eadership much could be done.

It was also decided that in each istrict there would be associated with the elder another man or woman and a representative of the young people. The three would be able to make a more thorough visit of the homes, creating a sense of fellowship so badly needed.

With a new concern for the recapturing of the New Testament concept of the priesthood of all believers that marked the Early Church, and has been largely lost in modern Protestantism, the elder is in a strategic position to aid the minister in "training the saints for the work of the ministry."

As in the Church at Ephesus, pastors and teachers were "to perfect the saints for the work of the ministry," so Dr. Elton Trueblood contended that this is the Church of today's urgent need. This is a tremendously big undertaking; elders trained to do the work of the ministry in their own vocation, as well as in the Church and the community. And Church members (the "saints" of St. Paul's day), all becoming perfected for the work of the ministry in their own vocation: housewives, teachers, stenographers, farmers, fishermen, business men, professional men or union leaders. All who bear the name of Christ. It is worthy of thought.

Vacation Schools

A group at the Vacation School held under the auspices of the Northfield (Ont.) Church.

Northfield, Ontario. A two week Vacation School was held in the Northfield School, beginning July 13th, under the auspices of the Northfield Church. Mrs. W. A. Burbidge was the Director, assisted by Mrs. Karn Symons, Misses Helen Hanson and Eleanor Symons. There was an enrollment of 35 with an average attendance of 32. It was a happy and profitable two weeks. Mr. Robt. Weston, the minister at Teeterville, gave direction to the boys in the woodwork, taught them new games and brought a missionary story on records. The W.A. paid expenses; mothers provided refreshments each day, and equipment was borrowed. The missionary project was Gould House, an orphanage in Florence, Italy, and the contribution was $6.23.

Leaders were surprised at the closing session. The W.A. presented senior leaders with silver bon-bon dishes, and the junior leaders with Coronation brooches, in appreciation of their work.

Kensington, P.E.I. From June 29th to July 5th a most successful Church Vacation School was held in the United Church here. The total registration was 124. There were 16 leaders on hand to teach in the different groups. The week's programme included Bible study, worship, assignments, learning new hymns and songs, handicraft and recreation. The School was under the direction of Rev. and Mrs. Lewis M. Murray. The formal closing was held on Sunday evening, July 5th, when 118 certificates were presented. The choir was made up of members of the School and sang "We Love the Wonderful Stories" and "Now Let Us All With One Accord." Mr. Murray brought an appropriate message which was based on 2nd Timothy 3: 14, "But Continue Thou in the Things Which Thou Hast Learned."

Edgeley United Church Celebrates 70th Year

The oldest rural Church in Saskatchewan, Edgeley United at Edgeley, Sask., celebrated its 70th anniversary June 28th and 29th. The guest speaker at the Sunday service was Dr. F. Passmore of Regina. Rev. W. H. Black of Qu'Appelle, a former minister, was a guest at both services. Messages were received from former ministers and the Premier of the Province, the Hon. T. C. Douglas. Monday evening a supper was held on the lawn and a programme given at which the speakers were Mr. Douglas Fraser, Rev. W. H. Black, the Hon. L. F. McIntosh and the President of Conference, Rev. R. W. K. Elliott. An interesting historical booklet had been prepared in which is recorded the first service held in May 1882 in a tent.

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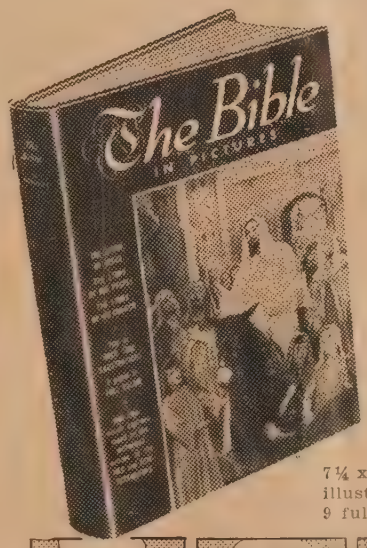

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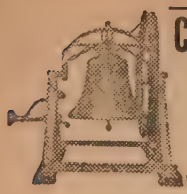

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New Overseas Relief Depot in Vancouver

For Used Clothing from Western Canada

The Overseas Relief Committee has announced the opening of the Western Used Clothing Depot in Vancouver, B.C., to be operated by Welfare Industries of First United Church. Used clothing for Korea, originating in the four Western Conferences, should now be sent to this Depot instead of to Toronto. It is hoped that this will be of service to our friends in Western Canada, since shipping charges to Vancouver will, in most cases, be much lighter than those heretofore paid to Toronto.

The following arrangements should be carefully noted by all concerned:

(1) Goods should be sent freight or express prepaid to **Welfare Industries, First United Church, 742 East Hastings Street, Vancouver 4, B.C.**

Parcels should be clearly marked —"For Korea."

Men's, women's and children's summer and winter clothing is urgently needed, together with bedding, but only articles in good condition are of any use. Shoes are useful, but only if in good repair.

(2) Immediately following shipments, Bills of Lading should be mailed to the same address in Vancouver.

(3) With the Bills of Lading there should be sent money amounting to ten cents a shipment pound. Cheques and Money Orders should be made payable to—"The Welfare Industries, First United Church." This contribution is imperative in order to meet the costs of handling, sorting, packing and shipping from the Depot to American ports, where shipments are taken over by the United Nations. Without this cash contribution, our work cannot be carried on.

The Overseas Relief Committee appreciates very much the co-operation of the Welfare Industries of the First United Church, Vancouver, which has made possible the opening of this Western Depot. It is hoped that these arrangements will be of advantage to those in the West who have so loyally supported this work. The Armistice has not lessened the need, and the homeless, suffering millions of that stricken country still call for our whole-hearted efforts for their relief, and will for a long time to come.

The new Church at Arrowwood, Alta., was dedicated recently by the President of Conference, Rev. G. H. Villett.

Arrowwood (Alta.) Church. Dr. G. H. Villett, President of the Alberta Conference, dedicated the United Church of Arrowwood. He was assisted by a large choir and congregation. Many of the former ministers sent their congratulations and best wishes to the congregation. Visiting clergymen, Mr. Pennant, Anglican, Mr. McDaniels of the United Brethren Church, Arrowwood, Mr. Jackson of the neighbouring charge of Carseland, all brought best wishes.

Under the guidance of Rev. Wm. Morrison, Gleichen, and the Board of Stewards, the Church was built and finished free of debt. The total cost was $8,500, including an automatic oil furnace and tank. The Church will seat about 150, though there were 180 seated recently at a wedding. The Church has a full basement, which when complete will be a valuable asset to the Church in Arrowwood. The labour with the exception of about $200 was voluntary. Mr. Amos Ingraham, who is 85 years old, did most of the critical work. The congregation now have a beautiful building which should serve the community for many years.

The new Strathclair (Man.) Church was dedicated recently. It is the fourth to be built to serve the community. The Church served first as a Presbyterian, then as a Methodist until union.

Strathclair (Man.) Church. Rev. H. J. Harland, minister. At the dedication of the new Church three brothers took part; Prof. H. G. Harland of Winnipeg preached, Rev. W. W. Harland of Foxwarren, Man., pronounced the benediction, and Rev. Hartley J. Harland, minister of the Church, assisted the Chairman of Birtle Presbytery, Rev. R. W. Reid, in the service of dedication. During the evening service the infant daughter of the local minister was baptized by her uncle, Professor H. G. Harland.

This is the fourth Church to be built by the congregation: a log one in 1877-8, a second one in 1886, and the stone one which was dedicated in 1901 which served until the present one. The Church served first as a Presbyterian, and then as Methodist until Union.

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WOMAN'S ASSOCIATION

sbytery W.A. News

rcola-Estevan (Sask.) Presby-. The organization meeting of new Presbytery took place summer in St. Andrew's rch, Arcola, Sask. Mrs. Floyd rsh was in the chair, and Mrs. Campbell presided at the organ. s. J. R. McKenzie, who is the anizer, introduced the Presi-nt of Sask. Presbytery W.A., s. Frank Haigh, who gave the hlights of the meeting of the minion Council held in Toronto. mbership fees were explained, d Mrs. McKenzie gave the organ-tion details. A question period lowed, and a standing vote to ganize was taken. Dr. Swanston nducted the election of officers, e President chosen being Mrs. ncan of Arcola, who accepted e chair, and later held an execu-ve meeting to discuss the duties the several officers elected.

Sudbury (Ont.) District Pres-ytery. A meeting was held ecently in the parlours of St. ndrew's Church, Sudbury, with Irs. A. E. Cote, President, in the hair. Mrs. Carder of All Peoples' Church gave a devotional talk on "The World Needs Christian Women." A large number of books were presented to Pioneer Manor, and a quilt and blankets were displayed which will be sent to Korea. These were made and donated by the Woman's Associations of Coniston. A gift of $25 will be sent to Conference to help furnish a room at Five Oaks in memory of the late Mrs. Jewett. Reports were given of the Hamilton Conference by Mrs. Chisholm, the Dominion Council annual meeting by Mrs. Pamerson, and the Conference at McMaster University by Mrs. Gordon. The next meeting will be the annual one to be held at Creighton Mine on October 17th.

Kingston (Ont.) Presbytery. The second annual meeting was held this summer in St. John's Church, Brockville, Ont., with an attendance of 160, representing 37 local Associations. Mrs. W. A. Weatherhead presided and reported on the annual meetings of Bay of Quinte Conference and the Dominion Council Woman's Association. It was decided to hold a one day training school for leaders in October at Harrowsmith.

Algoma West (Ont.) Presbytery. The third annual meeting of United Church Woman's Associations of Algoma West met at Richard's Landing, St. Joseph's Island, in St. Mark's United Church. About 100 women representing eleven Associations registered. Mrs. L. Watson was in charge of the meeting, Rev. D. Graham Tipple conducted a devotional period, and Mrs. Fred Hadden led a service in memory of deceased members. Rev. D. G. Tipple held a communion service, assisted by Rev. E. B. Arrol of Echo Bay, and the elders of St. Mark's Church. Encouraging reports were given by affiliated groups, the citizenship convener telling of having received nearly one thousand pounds of good new and used clothing and quilts for overseas relief. Mrs. H. E. Donnelly, President of London Conference, was the guest speaker, and Rev. Fred Starkey of Bruce Mines gave a lecture on "The modern flare for Gambling," presenting the legal, social and moral implications involved. Mrs. E. Killins gave a talk on "Using your Bible." The election of officers was held, Mrs. Fred Hadden being elected President.

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FAILURE

(*Continued from page* 8)

We had heard that if you want a job done you ask a busy man. So we elected Mr. and Mrs. V. R. Busy as presidents. They were so very active in so many worthwhile projects that they would make ideal presidents. And having such fine presidents we could all sit back and watch the show.

But last year the Busys were building a house and they just didn't have time to hold regular executive meetings, and to plan ahead. They could always bring in a speaker.

By the end of the year we were ready to disband, but there was a spark in the embers. Last fall we held a let-down-your-hair meeting and we made a special effort to round up the lukewarm fans. They all came.

I. M. Steady sparked the discussion by pointing out that there were many places where we could sit and listen, and asking why should we have a separate group in the Church to do more sitting and listening. We decided that we wanted to do things together so that we could develop our own abilities and talents.

At a rejuvenation meeting we handed the baton over to Rocky Maestro, who accepted it only on condition that each of us learn to play his part in the symphony. In order to include some instrumentalists who didn't happen to have partners, we changed the name from the Two by Two Club to the Gateway—Fellowship. In fact we have planned meetings of general interest and invited the whole congregation.

We have had regular executive meetings. At the first one we set up the year's programme. Most meetings are home-made with a different couple in charge of each meeting.

We have a phoning committee to contact every member when needed.

We are supplying Sunday School teachers, and have taken over welcoming people at the Church door, keeping an eye open for prospects.

We had a group discussion on whether to extend the present Church building or scrap it, and build a new one. Now we are raising money for the building fund. We think a white elephant auction sale might help.

Our minister, Rev. Seymour Good, has a new angle on our devotionals. We hand him questions, at any time, such as: "Why 'The resurrection of the body' rather than the spirit"? "What about **The Revised Standard Version**"? "What do you mean by 'the diligent use of the means of grace' "?

At each meeting Mr. Good spends ten minutes answering one question. Sometimes group discussion stretches the ten minutes a wee bit.

Now we have a going concern again with an attendance of 20 or 25 per cent. of the whole congr gation. Come over and see f yourself at 8.30 on the sec Sunday evening of any month

The moral of this experience that to be successful a club mu have an outgoing attitude with a members working together. Not what we get but what we gi If we expect our club to live.

R. B.

NOTES

(*Continued from page* 8)

See the new Christian Citizen ship Guide for Adults in th Church for practical suggestion along many lines. Help you group to build a programme o study and action for this year tha will be worthy of our Thanks giving.

AN IDEA

September is "planning month for many Church groups that loo forward to a new season of activ ity during the fall and winte Have you used an "Interes Finder" with your group to assi your Executive or Plannin Committee to recognize the pro gramme possibilities for you meetings? Look again at pages 1 to 20 of the handbook, "Youn Adults in the Church."

A STUDY

Our Church will be represente in the meetings of the Worl Council of Churches at Evanston Illinois, next summer. Youn Adults are joining with the W.M.S and men's groups in a preliminar study of "The Life and Task o the Church Around the World. Samuel Hugh Moffett has writte the Missionary book of the yea for adults in our Church, "Whe e'er the Sun." Make sure that you programme committee has a cop Plan some meetings based on it thrilling story of the way th Church is meeting human need in all parts of the world.

A PROJECT

The Middlesex Presbytery Youn Adult Council headed up a plan t buy the Family Life Audio-Visua Series of four film strips an recordings on Christian Famil Life, and place them in the Lon don Public Library. Groups in th area were invited to contribute small amount towards the tota cost. These film strips and record ings are unexcelled presentation to initiate group discussions o various phases of family livin Other communities might mak them available to more Churche by similar co-operative effort.

A SUGGESTION

Clip and file the Young Adu Page each month. Back number may come in very handy as yo plan future programmes.

The Very Rev. Jesse H. Arnup D.D., took the services in Firs Church, St. Thomas, Ont., durin August while the minister, Rev R. B. Craig, was on holiday. D Arnup is a native of the area an summers at Port Bruce.

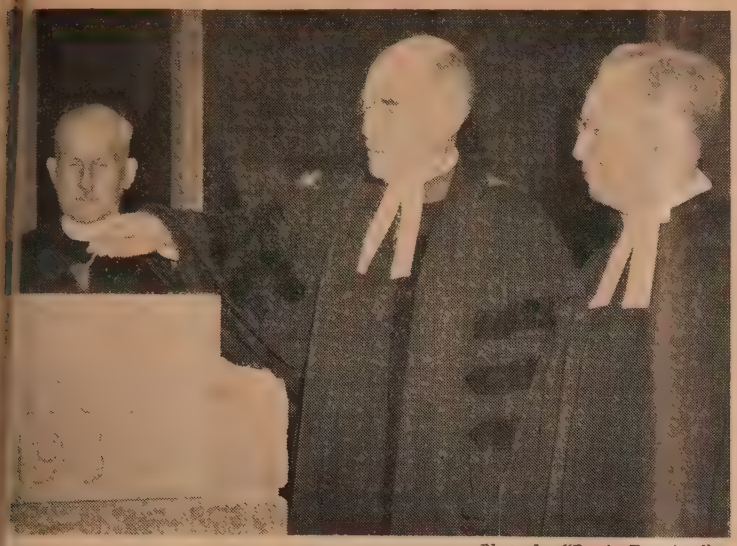

Photo by "Barrie Examiner"

At the laying of the cornerstone of the new United Church at Bond Head, Ont., those taking part were, left to right: Rev. W. J. Burton, Chairman of Simcoe Presbytery; the Moderator, Rt. Rev. A. A. Scott, D.D., and Rev. Frank W. Newell, the minister.

Cornerstone Laid by Moderator

Bond Head (Ont.) Church, in perfect summer weather held a ceremony in connection with the laying of the cornerstone of the new Church. Rev. Frank Newell, the minister, presided, and assisting in the service was Rev. W. J. Burton, Chairman of Simcoe Presbytery. The Moderator, Rt. Rev. A. A. Scott, D.D., laid the cornerstone and addressed the congregation on "The Importance and Place of the Church in the Community."

Tea was served in the Bond Head Memorial Hall following the service.

Sod Turned for Regina Church

The sod was turned for the new St. John's United Church, Regina, on Sunday, July 12th. The minister, Rev. G. G. Heffelfinger, conducted the service. Mr. Justice McNiven, chairman of the Regina United Church Extension Fund, delivered an address. Mr. T. Kingnorn, clerk of Session, presented the spade to Mr. G. H. Martin, a pioneer member of the congregation, who turned the first sod.

St. John's United Church is an amalgamation of the former Sixth Avenue Church and the St. John's Christian Education Hall in the new housing area in the northwest part of the city. The new Church is to be erected at a cost of $193,000, midway between the sites of the two uniting groups.

The homes in the immediate district have already pledged approximately fifty per cent. of the estimated cost of construction. The balance is to be provided by a grant from the Extension Fund and a loan from the Knox Regina Trust Fund.

Rev. H. S. Cobb and Mrs. Cobb were guests of honour at a congregational gathering when St. Enoch's, Toronto, bid them bon voyage. They are leaving for a three months' visit overseas.

Mr. W. G. Agnew, member of the Committee of Stewards, read an appropriate address and then presented to the minister a well-filled wallet which represented the good wishes of the Church organizations and members, together with that of friends of the community. Carol More presented Mrs. Cobb with a bouquet of red rose-buds. Both guests of honour spoke in appreciation of the kind thoughtfulness so generously expressed. Rev. H. D. Ranns, Vaughan Blueman and David Walker, Q.C., brought greetings and good wishes. The Woman's Association served refreshments, and a large suitably decorated cake was cut by the guests of honour.

Mr. and Mrs. Cobb will visit the grave of their son Nelson, who as a Pathfinder pilot was shot down over Cologne, Germany, in June 1943.

Camp Tapawingo fifth annual combined Church service was held at this United Church Camp, Candle Lake, on July 10th. The congregation of over 300 representatives was from Codette, Elkhorn, Nipawin, White Fox, Love, Garrick.

Rev. Harvey Clarke, White Fox, Sask., director of Young People's Camp, assisted Rev. Homer Lane, who preached a very appropriate sermon. Ian Phelps, student minister at Shell Lake, directed a choir of young people. The collection, a substantial sum, $57.60, was forwarded to the Prairie Christian Training Centre at Qu'Appelle, Sask. This camp was considerably enlarged this year, when thirty volunteer workers from Shellbrook, Kinistino, Aylsham, Codette, Nipawin erected three cabins and repaired plumbing installations in the kitchen. Rev. Rae Allan was the foreman of the "would be" carpenters and plumbers.

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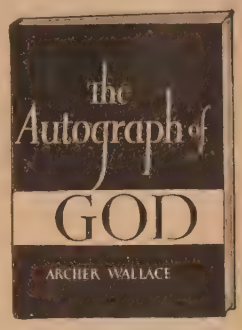

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"Only a genius could have woven together beautiful thoughts with such a deep spiritual significance."—*Religion and Life.*

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Alberta Leads

It is interesting to note that as at the end of August the whole Church was reporting an increase in Missionary and Maintenance givings of 13%. It will be seen that by Conferences, Alberta leads, and Saskatchewan comes second. It is also to be noted that although two-thirds of the year has passed, the total received equals only 40% of the objective for the year of $3,850,000.00. An analysis of the five central Conferences at a recent meeting of Presbytery Conveners revealed the interesting fact that by the end of August, 736 charges reported increases, 319 decreases, and 145 had not sent in any Missionary and Maintenance money. It is sincerely hoped that every pastoral charge will endeavour to make at least a 10% increase over 1952, and reach their full objective by December 31st. This will only be possible as every member and adherent gives generously to the Missionary and Maintenance Fund which makes possible the extensive missionary and other services across Canada and throughout the world.

	1952	1953	Increase
Newfoundland	$ 9,897	$10,513	8%
Maritime	126,088	137,854	9%
Montreal and Ottawa	166,471	177,856	6%
Bay of Quinte	99,870	110,751	10%
Toronto	300,359	339,304	13%
Hamilton	192,455	215,239	12%
London	158,357	178,645	11%
Manitoba	81,833	94,629	15%
Saskatchewan	58,862	73,180	24%
Alberta	70,944	89,050	25%
British Columbia	81,978	95,350	16%
Donations	5,125	3,441	
	$1,352,239	$1,525,813	13%

Denzil G. Ridout,
Secretary, Missionary and Maintenance Dept.

CHURCHES

Sixth Avenue Church members, New Westminster, B.C., held a one day conference at the Ocean Park United Church Camp on June 13th. Groups met in the morning under the headings, **Fellowship and Service**, leaders, Mr. J. McPhail and Mrs. Sutherland; **Evangelism**, Mr. Bert Adams, leader; **Worship and Instruction**, under leaders Mr. A. Sweet and Mr. Stephen Cribb. Rev. Milton Little made a summary of the work accomplished in these groups, and felt we had made an excellent study for next season's activities.

In the afternoon, a round table discussion was held, Moderator, Rev. Archie Morrison. Those taking part in the discussion "What Other Churches Are Doing" were Rev. Clyde Woollard, Dr. Frank McNair and Mrs. W. Duark. Rev. A. Morrison in his summing up touched on the highlights brought out by the speakers, and felt we were on the right track in picking out the best features both from the past and the present.

Delightful fellowship was enjoyed during the day in this lovely spot.

Re-Dedication

The Townline Church wa recently redecorated and reded cated in a special service on Apr 13th. Mr. Basset Blewett, th only remaining member of th Trustee Board, which functione when the present building wa opened in 1895; still lives in th community and attends servic Rev. Garnet Husser, Chairman o Elgin Presbytery, brought gree ings and assisted in the dedica tion. Both parsonages are bein repaired, and installed wit modern equipment.

Vanessa (Ont.) Church cele brated one hundred years at th corner. This Church in the Haldi mand - Norfolk Presbytery, Ont on July 12th celebrated this even Rev. George E. Morley of Grac United Church, Port Dover, Ont a former minister, was the gues preacher, and in the evening Rev J. Elwood Mitchell of Kingsto Road United Church, Toronto another former minister, occupie the pulpit. Mr. Robert Westor Jr., is the lay minister.

OPPORTUNITIES

for Teachers Overseas

The Board of Overseas Missions is anxious to receive applications for the following teaching positions overseas:

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IE SUNDAY SCHOOL LESSONS

; Uniform Lessons for Adult Classes

. McCRAE

Lesson for September 20
OUNSEL FOR CHRISTIANS
Titus 2: 7, 8; 3: 1-11.

rom the letter of St. Paul to s we have in this lesson some l practical counsel for Chris- s. Titus, like Timothy, is a ng man, and he gets some d advice from the veteran. To . it up, we may say that Paul s Titus to so conduct himself even his enemies will be ble to find anything in him to icize.

n the two verses from the nd chapter, the apostle urges mplary behaviour on Titus self and touches three essen- s. The first has to do with trine. The young lad is urged keep a clear strong faith and e no signs of doubt or of waver- . The second is an appeal to serious in religious matters and plies a warning (that perhaps st of us need) against allowing ity to creep in to our handling the great things of our holy th. Finally, Paul bids Titus tch his words. Our manner of aking can so easily leave bad pressions upon those who hear

In the second part of the lesson t the counsel to Titus takes the m of advice on his handling his congregation. Titus is in arge of a Church in Crete, and e people have been somewhat streperous. One of their most rious shortcomings has been a ndency to flout the civil author- es on flimsy pretext. Paul would t counsel obedience to any thority simply because it is an thority and whether it was right wrong, but he definitely urges at Christians should be taught be good citizens and to accept d perform civil duties worthily. e does not necessarily commend ristianity by finding constant ult with a governing body. The ty may lie in helping to make at body more Christian in its ministration of responsibility.

Lesson for September 27
A SLAVE BECOMES A BROTHER
Philemon, verses 8-21.

Comparatively few people even ong Christians appreciate fully e significance and worth of this istle. In some ways it is the gem the New Testament. It is a atise on the interpretation of ristian brotherhood which is iceless.

Philemon was a wealthy slave- ner in Colossae, who had been ought to Christ by Paul's luence. Some time afterwards, esimus, a slave boy, had onged Philemon, and fearing e consequences had run away. ming to Rome, this lad had ight out Paul to find friendship d under the apostle's influence d been converted to Christ and come a completely transformed person. Paul is very much attached to him and would like to keep him at Rome but recognizes that one of Onesimus's first duties to be true to his new obligation is to right himself with his old master. Paul sends him back therefore, but with this letter of explanation.

Paul tells Philemon that the boy is now a brother in Christ and must be received as such rather than as a servant.

The all-important thing in teaching this lesson is to have the class get a vivid picture of the setting with all its interest and fascination, and then read the epistle to bring out the spirit of Christian brotherhood in Paul—in the transformed Onesimus and, prospectively in Philemon, who surely must have given wholehearted response to Paul's appeal.

What a power is in this Gospel of ours that can take a runaway slave and send him back to his master in a brand new relationship—as a brother. It can do that across the world if we will let it work.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1953 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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Westminster Presbytery. The end of the Conference Year brought more changes than usual to Westminster Presbytery. Rev. H. T. Allen, retiring chairman; Rev. R. S. S. Hartley; Dr. Norah Hughes; Rev. G. G. Smith; and Rev. B. H. Wallace leave the Presbytery; while Rev. A. M. Little and Dr. W. B. Willan change their relation within the Presbytery.

These changes are notable in that they illustrate a wide range of connection. Dr. Hughes has just completed a year of travel and study abroad. Mr. Wallace has been an influential Chaplain at the B E Penitentiary. Dr. Willan, who served in the ranks of the First World War, and as Senior Chaplain in the Second, is taking a needed year's rest after twenty years in the heavy pastorate of historic Queen's Ave. Rev. A. M. Little becomes Field Secretary of Christian Education, and Geoffrey Smith goes to open up the new United Church Mission Field in the Copper Belt of Rhodesia.

At the recent meeting held in the new Church Hall at Aldergrove, fitting expression of appreciation and farewell was given, also congratulations to minister (G. G. Smith) and congregation of Aldergrove for their building achievement.

Under the leadership of Rev. Walter Ward; Convener of Evangelism and Social Service, a public evening meeting followed to discuss the theme "The Eldership and the Morale of the Church." The majority of those present were elders, and they represented more than half of the congregations of Presbytery.

Dr. W. S. Taylor, principal of Union College, was guest speaker, and his keynote was "If this generation is to be saved, it will be by preaching from the pew, as well as from the pulpit." The discussion was a stimulating quickening of the trend toward responsible lay leadership, and an example of the excellent public relations being established throughout the Conference by Dr. Taylor and his staff. F. W. H.

LOVE

(*Continued from page* 12)

although he himself may not share in the eating of it.

Brotherly love can be utopia. We hope some day to reach that stage of development ourselves, but it is a slow educational process for mature minds.

If we are eager to have it come about, then we must be consistent in teaching it to little children. We cannot expect any little child to look upon it in a world situation only as we send money, missionaries, and clothing to those who are in need. They must have first-hand experience if they are really to benefit from our teachings. They want to see the smile on another's face, hear a kindly thank you, or feel a friendly pat when they are putting into practice early lessons on brotherly love.

MUSIC

(*Continued from page* 11)

the concert hall rather than i sacred precincts of the Hous God?

"Music in worship shoul all times be reverent, digni worshipful and sincere, and singers, organists and c masters who approach their vocation in this spirit will rewarded beyond the measur dollars and cents, with an i satisfaction, joy and peace w alone can come from the Ma of Musicians, even Our Lord Saviour, Jesus Christ."

° ° ° ° °

The article on "The Orga Retrospect" which appeared long ago has brought a numbe letters from kind friends who reed organs for sale—cheap should like to mention one particular, which the owner gladly give to any Church nee such an instrument, if that Ch will pay for a few neces repairs, and the shipping char This organ was made by Aeolian firm of New York, ha ebony case, and twenty or n stops which produce a g variety of tone. It also ha mechanical attachment for pla rolls, and I believe about a s of these are included with organ. If any Church Board interested, please write to owner, Miss Park, 25 Grosve St., Toronto, Ont.

COURTS

(*Continued from page* 6)

He or she should be the best, the most senior or least bus one who is fully acquainted w the pastoral charge and its w who can and will contribute the deliberations of the hig Courts, and who can give sti lating and competent reports what is said and done there the congregation or Board.

Equally important, the representatives to the hig Courts must give their best. T should inform themselves of t functions and procedures. T should be willing to do their sh and, if necessary, insist on be given the opportunity to do (Some of our Presbyteries h fallen into the bad habit of ass ing most of the duties and off to ministers, but this is often m the fault of the laymen than the ministers.) And they sho seek to serve where they can b most.

Many of our laymen know w satisfaction and joy there is serving the local Church. Too have had the opportunity to g of their best, when they are their best, to the work of t Church in its higher Cou Whether or not the doing of t work is challenging, rewardi inspiring—as it certainly can b depends in large measure on laymen who are sent as delega and on the laymen who send th

oup attending the North American Conference of Men's Work Secretaries, rganization which includes representatives of thirty Protestant denomina- in North America. The photograph includes Mr. Wm. H. McKinney, napolis, Ind., President; Mr. E. Urner Goodman, New York, Secretary sion of United Church Men, National Council of Churches, U.S.A.; and Ralph Young (extreme left), Secretary of the organization, and Secretary e National Committee of United Church Men, United Church of Canada.

ld Laymen's Service Arden, Man., Church

esus said "Go ye and preach gospel . . ."

t a recent evening service in Andrew's Church at Arden, nitoba, a very unique and piring service was held. For r 45 years laymen of Arden toral Charge have been going and preaching God's Word only to the Churches on the rge but also to other Churches hin a radius of fifty miles.

'here are four points to Arden toral Charge, and the minister charge takes three services per day, while the fourth point is ved by a layman. The value of ir work cannot be reckoned in lars and cents. They have pro- ed their own means of trans- tation from the days of the se and buggy to the present , and have driven many a mile r rough roads, summer and ter, to give service to those o could not otherwise be served ry Sunday. Although they all in a full week's work at the siness of making a living, they nage to prepare for their vices.

At a January meeting of the cuit Board, a committee was med to see what could be anged in the way of expressing charge's appreciation for se many years of work. It was ided that a Lay Service with a st speaker would be held in den United Church, including four congregations of the rge. This was all carried out h the laymen being presented h an address of appreciation. is address was drawn up and mitted to the committee for roval by the student minister, McColl.

The guest speaker, introduced R. J. Drysdale, was Mr. Sam rch, M.L.A., of Carberry, Man., d he gave a very inspiring and ifting address on the text, "To many as received Him to them e He the power to become the s of God." He spoke from a full heart and a dedicated life to the Master's service.

Rev. A. D. Caskey, the supervising minister of the charge, led the congregation in prayer. Mr. S. Watson gave an account of the work done by the laymen over the years. Mr. Watson, a preaching layman himself, was qualified to do this on the basis of his long service in the work.

The addresses of appreciation to the laymen were presented by M. McColl. The reply for the laymen was made by Mr. W. Belton, expressing their thanks.

The Arden choir greatly assisted in the service. The choir leader is Mr. W. C. Boughton, whose father, M. E. Boughton, was responsible for the start of the lay preaching.

At the close of the service, the laymen and their families enjoyed a social hour at the manse, where many a reminiscence of the old days was recalled.

We Need Lay People

Dear Sir, — Re your editorial "Frozen Souls" it is time that something was done for the unchurched. While we can be proud of what the Church is doing, we must hang our heads in shame when we see what little influence she has on those on its outside.

The writer from Newfoundland who blames an over-educated ministry states only half a truth. We need an educated ministry, but we also need a ministry that has a simple message for simple people, and that can most readily come from lay preachers. We need Pauls but we cannot do without Peters.

The lay people themselves must organize to fill the vacant pulpits, with men who have been called of God to preach His "Good News" and fit their education to their educational ability and age. We should have the two working side by side, the educated ordinand, and the lay ordinand. There are no doubt many in our Church who could turn from business, farming, or the professions, and like Albert Schweitzer, give the rest of their lives to definite Christian service.

E. H. Davis. Lloydminster, Alta.

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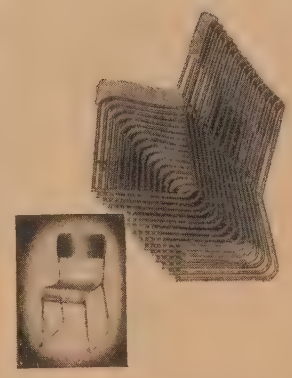

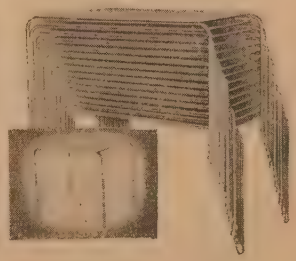

STAN-STEEL NESTING CHAIRS and TABLES

Laymen Plant The Lord's Acre

In Southern Ontario, 12 miles from Chatham, Ontario, near the shore of Lake Erie, the men of St. Andrew's United Church, of which Rev. Gordon F. Ficko is minister, tried an experiment with an unused acre of church ground, which had formerly been a ball field. The ball teams now go to ball fields that have floodlights.

On Sept. 9th, 1952, the area was cleared of brush and debris. This was done by means of a "Church Bee" and men from Grace Church, St. Luke's Church and St. Andrew's Church brought in about a dozen tractors to do the job.

Mr. Murray Wright, a member of South Raleigh Young People's Union, which represents all three appointments on the charge, did the ploughing in a very neat way. Murray is a member in a tractor club and has made a good showing with his tractor.

On Sept. 27th, 1952, after a cultivator and packers had prepared the ground, Mr. Murray Pratt brought over his drill and sowed "The Lord's Acre" to fall wheat. Commercial fertilizer was also added, and shallow ditches run through the field to run off any excess water, since the land is not tiled. Most of the heavy clay land in Kent and Essex counties is tiled.

No further attention was given to "The Lord's Acre" except that during the month of April 1953, ammonia nitrate was sprinkled on it, and the whole piece of ground was seeded with clover. All winter the ground was green, making a very pleasing "lawn" of this area which formerly had been weeds and brush.

On July 21st, 1953, "The Lord's Acre" was combined by two machines at the same time; one machine was operated by Mr. Wm. Pratt, the other by Mr. Walter Gardiner.

"The Lord's Acre" produced forty-three and two-thirds bushels of wheat, which was loaded into a wagon owned by Mr. Glen Guy and taken to the St. Clair elevators at Merlin, about three miles from South Buxton. Here the wheat tested thirteen point five (which meant it was dry enough to bring the average price of wheat at the time, i.e., $1.50 per bushel). A cheque for $65.50 was given to Mr. William Pratt, the Central Treasurer and Chairman of the Missionary and Maintenance Fund for the South Buxton Pastoral Charge.

It was possible to hand over the total amount of income from "The Lord's Acre" because all time, equipment and materials used were donated free of cost. This made "The Lord's Acre" project an outstanding success.

With the first year of the experiment past, the men of St. Andrew's United Church, South Buxton, are preparing to get "The Lord's Acre" ready for 1954. Tl are confident that it will prod thirty fold, at least, perhaps si or even one hundred fold.

Selkirk (Man.) Church. presentation of a leather-bou Hymnary was made to Mr. L. McCall on June 16th in grate recognition of his 50 years' serv as Superintendent of the Sun School of the Selkirk Uni Church, Selkirk, Man. The pres tation was made at a staff meet by Mrs. E. Moody and Mr. J. Stewart on behalf of the Sun School staff.

Bancroft (Ont.) parsonage b recently, was formally dedica on Wednesday, June 24th, by R G. A. Puttenham, Chairman the Belleville Presbytery. Oth taking part were Rev. K. J. Cr ford, Marmora, Ont., Rev. J. Lane of Madoc, and Rev. A. Borland, resident minister. O house was held after the serv and in the evening to permit congregation to inspect their p parsonage. The W.A. ser refreshments.

Rev. Wilson Bridge, Andov N.B., has been called to the cha of Lachute, Que., Church. He succeed Rev. W. B. Rosborou who recently resigned after years in this charge. Mr. Bric a minister of the Congregatio Church in Britain, served dur the war in an often bom Church in the heart of Lond He then served in Hove, Sus Coming to Canada in 1951 w his wife and son, he has since b in Andover, N.B.

Montreal Presbytery will h charge of the induction during latter part of September.

CONFER

(*Continued from page* 1)

tural experts, etc. Recognizin particular need, the group s gested a special course in agri tural relations for students lik to serve on Rural Charges.

At the concluding sessi Walter Gibson challenged delegates by saying that gr reforms are not brought about the masses, but by the few do something about it. He like the delegates to men armed ready to do battle. The final of the Conference was one of celebration of Holy Communi The service was held in the Al College Chapel and was conduc by Rev. E. J. Roulston, who assisted by eight elders — from each Presbytery represen at the Conference.

Much of the credit for the ca ful planning and administrat of this very successful Confere is due to the energetic chairm Vern Baker, London, Presid of the London Conference Association, and his very str planning committee, including Weeks, Secretary, Steve Pon and C. W. Sadler, Registrars, Ashton Lillie, Past President.

A decision was made to h another Conference at Alma C lege in the summer of 1954.

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Rev. R. Edis Fairbairn

To relate a few facts is to do scant justice to one who is worthy of a fitting and noble tribute. Mr. Fairbairn was born in Sunderland, England, and served in the Wesleyan Church. Transferring to the Canadian Methodist Church he served in Bermuda, Nova Scotia, Newfoundland, and the Hamilton and Toronto Conferences. He retired from Windermere, Muskoka, five years ago to St. Marys. Death came on May 31st 1953, and a private funeral service was conducted by Rev. R. D. Crosby. He is survived by his wife, formerly Florence Aubury, and one daughter, Mrs. Ward Bolton.

As a Christian minister Edis Fairbairn was a man of deep sincerity, marked courage, and sacrificial devotion. All pretence and equivocation he hated. One who knew him best writes, "He was a man with a consuming passion for truth, no matter what idols were overturned in the search for it." In him the prophets, and supremely the prophet Jesus, spoke and wrote again. From his powerful pen came countless articles, circulated bulletins, and two books—*The Appeal to Reality*, and, *Apostate Christendom*. The latter challenged our church to be loyal to the mind of Christ, and to honour its pronouncements on war instead of conveniently ignoring them.

Edis Fairbairn was a most versatile and talented man. A friend and leader of young people, a dramatist, writing *Did You Know Jesus?*; a world wide correspondent through Esperanto and a lover of tools and wood and leatherwork. He created fine carvings, religious symbols and other articles.

A prophet of God he was, and a servant of Christ. Men of his calibre are all too rare. Like his Master, he was not crowned by all men but he has received a crown of Beauty from the Lord's own hand.

Rev. R. C. Pollock

On June 1, 1953, in Moose Jaw, Sask., Rev. R. C. Pollock, D.D., passed away. He had served the Church for sixty years.

He came to Canada from Ireland in 1893 prepared to devote his life to the cause of Christ in this new and rapidly developing land. He began his work at Kinistino that year. Enrolling as a student in Manitoba College, he served a number of mission fields while continuing his College course. Graduating in 1900, he was ordained at Ellisboro in Saskatchewan, this being his first regular charge. Following Ellisboro, he was minister at Cypress River and Treherne in Manitoba, Pense, Liberty, Maple Creek, Oxbow, Biggar, Caron and Nokomis in Saskatchewan. He retired technically in 1939 but as a retired minister took charge of Grace Church, Moose Jaw, continuing there until failing health caused him to relinquish active work in 1949. He retained his connection with this church though living in a distant part of the city. For four years, a warm friend, Mr. Harold Crone, drove him to church every Sunday. In 1943, St. Andrew's College recognized the worth of Mr. Pollock's service to the Church by granting him the degree of D.D.

His first wife (Gertrude Millard) died in 1927. In 1935 he married Miss Lyla Gallagher who survives him, as do also two daughters, Mrs. Blanche Anderson of Eastend, Sask., and Mrs. Donald Dix of Valleyfield, Quebec, and one son, Robert of Moose Jaw.

The funeral service was held at Grace Church on June 4, conducted by the minister of the church, Rev. Percy Smith, assisted by Rev. John Wilkinson, Chairman of the Presbytery, Rev. J. Y. McGookin, and Rev. A. W. Ingram, D.D., who for a considerable time had been in various ways closely associated with Dr. Pollock. The address was given by Rev. R. J. McDonald, D.D., a friend of Dr. Pollock for almost forty years, and on this occasion, representing the Saskatchewan Conference by request of the President.

Speaking of Dr. Pollock from his close personal acquaintance with him, Dr. McDonald characterized him as a kindly man, with his eyes ever open to see others' situations and problems, keen to encourage and to cheer his brother men along the way. His preaching was marked by evangelical zeal, not of a narrow sort, ever open to new truth. His loving interest in his people, his friendliness which never failed, made him a true pastor, not only a welcome visitor in their homes.

Albert H. Clarke

The Manilla Pastoral Charge suffered a very severe loss in the sudden passing by accident of Albert H. Clarke.

An exemplary man, who occupied so many positions of service in the church and community, he has passed into the unseen. God who made him a friend among men has called him to a higher service.

His passing has left to mourn his departure so many of the Church who loved him so dearly and whom he served so faithfully and efficiently for many years. Always keen and zealous to his work for Christ, his life was crowded with service to the last.

He met his death while on a neighborly errand.

He had a bright and alert mind, a heart of rich spiritual experience and a cheerfulness of spirit that made him so delightful a companion and friend to both young and old.

He was one of God's choice souls, whom He has taken to Himself. We cannot understand why such a useful servant of God should be taken unless as Edwin Pratt has expressed in one of his earlier poems:

"Unless He had contrived instead
To start you on a race
With an immortal course ahead
And daybreak on your face."

Albert Clarke leaves to mourn him, his dear mother, two brothers, Ganton and Charles, and one sister, Lauretta (Mrs. Rev. Harry Mellow).

The funeral was very largely attended with Rev. S. Profitt, chairman of Lindsay Presbytery and Rev. J. W. Wilkinson, Secretary, present expressing the sympathy of the Presbytery.

Rev. Walter Rackham, his pastor brought the comforting message to the mourners. Many other ministers of the Lindsay Presbytery were present to pay their tribute of respect.

His Sunday School Class of teenage boys were the flower bearers.

Interment took place at Bethel Cemetery, Greenbank, Ontario, Wednesday, June 17th.

Mrs. F. W. Davison

On March 22nd in Winnipeg, Manitoba, Mrs. Nan Wadman Davison near 88 years passed away. The United Church lost one of its most devoted members.

Her husband, F. W. Davison, predeceased her in 1932 in Bedeque, P.E.I., after that she lived with their only daughter, Mrs. Eva Crosby in Winnipeg.

She was a life-member of W.M.S. and worked in all departments of the church was her first interest outside of her home as long as her health allowed.

Her home was a very friendly place where many ministers and their families visited. She was loved and respected by all who knew her.

Besides her daughter, she is survived by a half-sister, Mrs. C. Leard, two half-brothers Geo. and Percy Bowness all of P.E.I. and one granddaughter Elizabeth (Mrs. G. Francis), Elkhorn, Man., and two grandsons C. K. Crosby, Winnipeg and W. O. G. F. Crosby, R.C.A.F., Montreal, and seven great-grandchildren. Funeral was held from Thompson's Memorial Chapels in Winnipeg. Rev. Geo. Marshall of Riverwood Church officiated. The W.M.S. and W.A. ladies of Riverview Church attended in a body. Her grandson, G. F., arrived by plane from Montreal to attend the funeral.

Rev. Philip Duncan, D.D.

In the death of Rev. Philip Duncan, D.D., on Saturday, April 25th, 1953, at the age of 64, Toronto West Presbytery suffered a severe loss. For nineteen years he had been the esteemed minister of Erskine United Church and a faithful and active presbyter. He served at various times as a member and chairman of a number of the committees and was elected as Chairman of the Presbytery in 1940. His keenness in debate, humour and repartee was always evident, and this characteristic, coupled with keenness of mind and tenacity of purpose enabled him to make an invaluable contribution in this and other Courts of the Church. He for many years gave generously of his time in service on the Toronto Home Missions Council and Toronto Conference Committees. He attended several meetings of the General Council and was elected and faithfully served on various general Boards of our Church. At the time of his death, he was actively engaged as Secretary of the National Committee of Church Extension.

In 1908 as a young man, he had come to Canada from his birthplace, Aberdeen, Scotland, at the call of the Presbyterian Church in Canada for men to serve in the Canadian north-west. From Brandon College he obtained his Bachelor of Arts degree, and later graduated in Theology from Westminster Hall, Vancouver, and in October 1915 was ordained by the Presbyterian Church. His first charge was at Caron, Saskatchewan, and later he served at Dauphin and at Brandon, Manitoba, and then at Knox Church, Edmonton, from which Church in 1934 he received a call to Erskine United Church, Toronto, where he remained until his death, a beloved pastor and gifted minister. His ministry in this Church and in the Church at large was recognized in the conferring by Emmanuel College in 1946 on him of the honorary degree of Doctor of Divinity.

In 1921 Philip Duncan married Margaret Smith, who survives him, together with one daughter, Phyllis, Mrs. Douglas Leslie of Toronto.

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John Arthur Jackson

A Tribute by Rev. Gordon A. Sisco. D.D.

On July 3rd 1953, there passed to his reward a prominent member of the Bench and Bar of Ontario and a devoted layman of The United Church of Canada, Judge John Arthur Jackson, in his 83rd year.

Judge Jackson was born in Lanark Township. He attended High School at Carleton Place and the University of Toronto where he graduated in Arts in 1898. He studied law at Osgoode Hall, and was called to the Bar in 1901. He practised law in Gananoque and entered fully into the activities of his home town. He served on the local Board of Education from 1909 to 1931 and for a time was its Chairman. For eleven years he was secretary-treasurer of the Gananoque Water-works Commission. In 1928 he was made a King's Counsel. In 1931 he was appointed to the Bench as a judge of the County of York. He retired as county judge in 1945 and subsequently served as a member of the Rental Control Board. In 1952 he retired from all public service.

Judge Jackson was a devoted layman; first in the Methodist Church and then in the United Church. He served on the Official Board of the Gananoque Methodist Church, had a keen interest in all that pertained to the spiritual welfare of the congregation and was a right-hand support of the ministers. Many a visiting preacher enjoyed the week-end hospitality of the Jackson home. When he was appointed a judge and moved to Toronto, he transferred his membership to Erskine United Church, where he served as an elder, member of the Official Board and leader of the Adult Bible Class.

He was elected to Conference on many occasions in the Methodist Church and in the United Church, both in the Montreal and Toronto areas. He was a Commissioner to several General Councils. In 1938 he was elected a member of the Executive of the General Council and of its Sub-Executive and served without interruption on those two bodies until 1944. He was a member of the Judicial Committee of The United Church of Canada and, soon after the Canadian Council of Churches was formed, was appointed a lay representative of his Church on that body.

Judge Jackson's nature was not controversial. His most effective contributions were made in the quieter atmosphere of the committee-room, where decisions are reached in the give and take of argument and suggestion. Being a faithful servant of his Lord, he accepted many assignments that made demands upon his time and energy. Faithfulness was one of the hallmarks of his character. Although trained and experienced in the law, his mind was not rigid. He was well read in religious literature and kept abreast of what ministers were thinking and preaching. He dedicated his own gifts of knowledge and experience to the many and varied problems that came to hand. He was a kind man. His faith was deep and abiding. It was severely tried in the end by physical suffering but came through triumphant. So over a long term of years this layman who has gone from us built a temple of the spirit, which gave to the doing of his many tasks a quality of effectiveness. May God rest his soul and comfort those he has left behind!

Annie E. Tomblin

At Belleville General Hospital, on Friday, June 19th, 1953, Annie E. Tomblin, daughter of the late Rev. William Tomblin and Eliza Tomblin, passed away in her 92nd year.

She was born in Pakenham, Ontario, August 1, 1861, and was the last surviving member of her family. She was a lifelong member of the United Church, and until her later years was an active worker in her Church.

Miss Tomblin is survived by two nieces, Mrs. James A. Richardson, Winnipeg, and Mrs. Fred Swayze, Ottawa, and two nephews, Fred W. Sprague and Arthur J. Sprague of Belleville with whom she had resided during her later years.

Lemuel Anthony

Lemuel Anthony passed away in his home at Fogo, Newfoundland, on June 5, 1953, after an illness of more than a year. He was a devout churchman and loyal follower of his Lord. For many years he was superintendent of the Sunday School and layreader of the United Church in Fogo. His genuine friendliness, flavored by a keen sense of humor, made him a host of admirers, and gave to his home an atmosphere which relaxed and inspired.

Mr. Anthony is survived by his widow; one daughter, Mrs. Elsie Andrews; three sons, Ross, Donald, and Howard; one sister, Mrs. Lillian Bennett, all living in Newfoundland; and two brothers, Rev. William H. Anthony of Shelby, North Carolina, and Rev. Eli R. Anthony of Pataskala, Ohio.

The funeral service was conducted by his minister, The Rev. Alec R. Smith, who spoke comfortingly and impressively on "Good Lives and Their Influence."

"Forgive my grief for one removed,
Thy creature, whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved."

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THE UNITED CHURCH OBSERVER

EVERY FAMILY PLAN

It was rather to be expected that the steady stream of new su scriptions to **The Observer** would fall off somewhat during the summ months. Yet 68 congregations enrolled 9,740 families in July a August. By September 1st, 679 congregations had enrolled, listi 73,000. Here are the latest additions:

Honour Roll

Thetford Mines, Que., Kinnear's Mills Charge
Centenary Church, Bayside, Ont.
Wesley United, Milford Bay, Ont.
Norwood Church, Norwood Gro Winnipeg
St. John's, Powell River, B.C.
Wesley, Ont., Charing Cross Charge
King Street, Oshawa, Ontario
Hespeler, Ont.

Rev. F. A. Robinson

Rev. F. A. Robinson, M.A., Ph.D., minister of The United Church of Canada, passed away at his home, 74 Elmhurst Ave., Willowdale, on June 29, after an illness of some two months.

Dr. Robinson was born in Adderbury, England, in 1873 and came to Canada at the age of eighteen, graduating from Queen's University in 1900. He later attended Knox College in Toronto. Subsequently he obtained his Master of Arts degree, and his doctorate in philosophy from the University of Louisville, Kentucky.

For many years he served as Secretary with the Y.M.C.A. and was also at one time Secretary for Social Service and Evangelism of the Presbyterian Church in Canada. Anxious to widen the scope of his activity in missionary work, he embarked on a programme of evangelization under the name of Missions of Biblical Education. This brought him into contact with churches of all Protestant denominations from coast to coast in Canada, and made it possible for him to minister to the needs of a wide variety of people in redemptive homes, mining camps, and isolated hamlets throughout the country. This work he combined with lecturing and writing, both on religious subjects and on topics related to health and natural living. At one time a sufferer from arthritis, Dr. Robinson had effected an almost miraculous recovery which he recorded in his book, *Attacking and Arresting Arthritis*. He was also the author of several other books including *The Gift of Good Health, Mastered Men, Guest Rooms Enjoyed and Endured*, and *Friendly Letters from F.A.R. Away*.

In his religious work, Dr. Robinson was intimately associated with such outstanding preachers and evangelists as G. Campbell Morgan, F. B. Meyer, and Gypsy Smith. He was responsible also for arranging for the first visits to Canadian pulpits of many outstanding preachers from the British Isles. Himself a world traveller, he was frequently called upon to preach in many prominent churches in England, Scotland, and the United States.

Dr. Robinson is survived by his widow, the former Mary Maud Needler, and by his two daughters, Mrs. F. L. Hilliard, and Mrs. J. J. Knights.

Rev. B. W. Allison, D.D.

With the passing of Dr. Allison on May 15th, 1953, Manitoba Conference of the United Church loses one of its most familiar figures. For sixty-two years as probationer and minister he served well the Methodist and later the United Church. He was senior chairman of the Conference and was twice elected President of Conference, first in 1922 and again in 1941. He was also secretary for about nine years. He was the eldest son of John Allison and Mary Wilson, born at Selby, Ontario in 1870.

Coming West he offered himself for the ministry of the Methodist Church in 1891 serving at Oak Lake, Bradwardine and Huntingdon.

Ordained in 1899 his first charge Pilot Mound, then followed West Pros Newdale, Minnedosa, Boissevain, S River, Manitou, Portage la Prairie, Rol Baldur and Ninga.

In 1903 Dr. Allison married M Holmes Sparling of Beulah, Manitoba.

He retired in 1941 but continued preach for some years. He was gre beloved.

Mrs. Allison predeceased him in cember, 1948. Three children survive, in Manitoba; Wilfred S. in Portage Prairie; Mary, Mrs. E. B. Gemmill Deloraine; Margaret, Mrs. C. C. Hig Killarney.

Funeral services were held in Killa Monday, May 18th. A. W. I

A Dedication

LANIGAN CHARGE (SASK.)—Rev. R. Laing, minister. Well attended An Meetings have been held at the t Churches of this charge at Lanigan, D and Guernsey. From a standing start year's reports showed that the work of whole Field has been reorganized established again. The total regist membership has risen by 81 to 232. Inc from all sources had a record total $5,529, and aid is not to be requested the Home Mission Board this year. Drake Church has been reconstructed newly furnished inside, and several re and improvements effected at the other Churches. The Manse is to have se modern improvements, and work has alr started on this. M

Additions

In his article "Rural Recollections" in September 1st issue, Rev. E. W. Halpe stated that as far as he knew of probatio or students at "Old Wesleyan" in the 1890-1900, he and Dr. C. J. L. B alone remained. However, he has s discovered that Rev. Arthur E. Runn D.D., and Rev. Basil Thompson are li in Toronto.

Anniversary

FLEMING (Sask.) Church, obser its 60th anniversary June 28th. Rev. W. K. Elliott, President of the Confer was guest preacher and the pastor, C. M. Bater, conducted the services. new organ and memorial offering pl were dedicated. The latter were give memory of Mary Ann Morden and Byrson King by their respective fami

To Exchange Ideas

A Presbyterian minister in an isol country district in New Zealand would to correspond and exchange ideas wit United Church minister or layman. W Rev. G. Clark, The Manse, Oma Central Otago, New Zealand.

World Day for Animals

Since 1928, an increasing nu ber of Churches and minist have been observing October —dedicated to St. Francis Assisi — as The World Day Animals. Its Christian Object to inculcate Christ's Spirit of L in the hearts of our brethren w are indifferent and cruel—direc or indirectly—to God's creatu

So, once again, all Sun School Superintendents and m isters are asked to conscientiou observe this Christ-like Ideal an appropriate way in one of th services on September 27th, October 4th or 13th, by prayer, a hymn, or a talk.

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ROSS—Born to F/L and Mrs. Phil Ross, AF Station, Goose Bay, Labrador, a ghter, Patricia Dawn, Tenth August, 53.

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Cooke's United Church now vacant. Interested ministers please write M. R. McColl, 260 University Avenue, Kingston, Ont.

Little Current Pastoral Charge in Sudbury Presbytery now vacant. Interested ministers please contact the Recording Steward, Dr. Walter G. Alston, Little Current, Ontario.

Milford Pastoral Charge, Belleville Presbytery, will be vacant September 30th. Interested ministers please communicate with Gerald Ackerman, Recording Steward, Picton, Ont., R.R. 3.

Bethany Pastoral Charge (Peterborough Presbytery) will be vacant October 1st, 1953. Address all applications or correspondence to Allan Beer, Secretary of the Pastoral Relations Committee, Bethany, Ont.

The Ivanhoe Pastoral Charge will be vacant on Sept. 1st. Any ministers interested please communicate with Ernest Sarles, Recording Secretary, Harold, R.R. 1, Ont.

Inkerman, Vancamp, Pleasant Valley pastoral charge vacant. Interested ministers please write George C. Suffell, Inkerman, Ontario.

St. Paul's United Church, Sudbury, will be vacant October 30th. Interested ministers write to Mr. R. K. Johnson, 453 Spruce Street, Sudbury, Ontario.

Maxville, Ont. (Glengarry Co.) pulpit vacant. If interested, contact C. G. McKillican, Secretary, Maxville, Ontario.

Ministers' Addresses

Rev. H. T. Allen, 3384 E 22nd Avenue, Vancouver, B.C.

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EBENEZER CHURCH in Middlesex Presbytery, on the Siloam Bryanston Charge, Rev. George T. Simpson, minister, which was badly damaged by the recent tornado, is in need of pews, as well as a pulpit and chairs. Can any Church supply these? The congregation is willing to buy them. It is estimated the rebuilding cost will be in the neighbourhood of $10,000.

Marriage

SCOTT-SCOTT—On June 18th, 1953, in St. Andrew's United Church, Toronto, Ont., Rev. Stanley Scott, D.D., of Blackie, Alta., to Miss Katherine H. Scott of Toronto, Rev. W. Morrison Kelly officiating.

Correction

In the article "What Changes Time Hath Wrought" on page 2, August 15th issue, there was an error in the first paragraph. It was not George but his son, John McDougall, who visited Edmonton in August 1880.

Invitation

Dr. G. Paul Butler, Little Silver Point Road, Little Silver, New Jersey, Editor of "Best Sermons," is now preparing Vol. VI, and invites manuscripts of sermons. "Best Sermons" is based upon a world-wide search for the best in contemporary preaching. Sermons may be on any subject preached between July 1st, 1951, and January 31st, 1953. "We are seeking sermons with a spiritual message for our own time, in excellent homiletic style."

Rev. and Mrs. H. D. Whitmore quietly celebrated their fifty-fifth wedding anniversary at their home, 115 Queen Mary Street, Overbrook, Ottawa, Ontario, and received the good wishes of many friends and admirers.

On Sunday, August 9th, in St. Paul's-Eastern United Church, at the morning service, Rev. J. R. Urquhart congratulated these valued members of the congregation who were present and in good health.

Serving as supply minister at Eastview United until last year, Mr. Whitmore continues to take an active interest in the life and work of the Church. His flower garden has become famed throughout the community, and with Bible study and sketching, Mr. Whitmore uses his time profitably. Mrs. Whitmore in recent years has confined her time mostly to the home. J. R. M.

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